

THE ORIGIN OF THE TARA TANTRĀ

BY JO-NĀN TĀRANATHĀ



Translated & Edited by
DAVID TEMPLEMAN

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THE ORIGIN OF THE TĀRĀ TANTRA

(Tibetan: SGROL. MAHI. RGYUD. KYI. BYUN. KHUN.
GSAL. BAR. BYED. PAHI. LO. RGYUS. GSER. GYI. PHREN.
BA. ZES. BYA. BA.)

by Jo-Nan Tāraṇātha

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David Templeman**

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PUBLISHER'S NOTE

We are happy to publish the *Origin of the Tārā Tantra* by Jo-nang Tāranātha as translated and edited by David Templeman.

This will be followed by Tāranātha's *bKa-babs-bdum-Idan* which Mr. Templeman is presently working on.

We hope readers interested in the female deity Tārā and the famed 16th Century teacher Tāranātha will find these works useful.

Gyatso Tsering
Director
October, 1981

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Translator's Introduction

The great Tibetan historian Tāranātha (*Tib. kvn.dgah.snyid.po.*) was born in 1575 A.D. and studied at the monastery of jo.mo.nāñ., seat of the jo.nāñ. sect, situated about 40 miles north of the monastery of sa.skya. in the gtsāñ. district of Tibet. During his time in gtsāñ. (approx. 1575 - mid 17th cent.) Tāranātha rebuilt the temples of dgah.lāñ.phun.tshogs. gliñ. and the jo.mo.nāñ. itself^A, and in the later period of his life he went to Mongolia where he died. He is believed to be reborn in the person of the Lama Reincarnate of Urga (Mongolia) known as Jetsun Dampa (*Tib. rje.bisun.dam.pa.*)^B. Prof. Tucci records that according to legend Tāranātha's mortal remains are said to be enshrined at dsing.ji (*Tib. rdzin.phyi.*) about 65 miles east of Lhasa.^C

At the time of Tāranātha's life in gtsāñ the jo.nāñ.pa. were regarded as a mildly unorthodox sect, and many savants considered them to be an aberrant sub-sect of the bkañ.rgyud.pa. Tāranātha was in fact the last famous personage to emerge from the jo.nāñ. sect for soon after his death, the 5th Dalai Lama, nāg.dbañ.blo.bzañ.rgya.mtsho. (1617-1682) closed all their monasteries and later converted them to dge.lugs.pa. institutions. This intolerance probably stemmed from two main causes, one metaphysical, the other political. The jo.nāñ.pas held a view of voidness (*Tib. ston.pa.nyid.*) which was defensible in debate but largely friendless and tolerated as an anachronism outside the sect itself. The most eminent jo.nāñ.pa., dol.bu.pa.ses.rab.rgyal.mtshan. (1292-1361), the founder of the sect, held that not only was there an "ordinary" voidness wherein pheno-

^A Ferrari, A., *Mk'yen Baisse's Guide to the Holy Places of Central Tibet*, page 135 FN 560, 562

^B Grünwedel, A., *Mythologie du Bouddhisme au Tibet et en Mongolie, Illustrations*, pp. 75-77 and 86

^C Tucci, G., *To Lhasa and Beyond*, p. 131

mena were viewed as being empty of any self-nature, but that there was "another voidness" (*Tib.* *gzan.ston.*), "...an absolute which is established in reality and is void of all heterogeneous relative and phenomenal factors..."^D The *jo.nan.pas* seem to have viewed this "other voidness" as an absolute in itself and this drew dangerously close to certain of the *Tīrthika* (heretical) views of India. It would appear that the 5th Dalai Lama was particularly sensitive to such "heresy" (if indeed the reason for the closure was theological), for the great reformer *Tsoṅ.kha.pa.* (1357-1419), founder of the *dge.lugs.* school, had studied under the renowned *jo.nan* teacher *bo.don.phyogs.las.rnam.rgyal.* (1306-1386), and being well aware of the sect's concept of *gzan.ston.* made no specific refutation of it.

The wrath of political reaction is more obvious and hence a more likely cause of closure. The 5th Dalai Lama opposed the *jo.nan.* support for the ruler of *gtsan.* district, *kar.ma.bstan.skyon.dgan.po*, who resisted the *dge.lugs.pa.* conversions in his district and among his allies the Chogthu Mongols of Kokonor in Tibet's north-east. As the 5th Dalai Lama's alliance with other Mongols (Qoshot, Dzungar, Torgut etc.) was uneasy, *kar.ma.bstan.skyon*'s opposition to conversions was a sore point with the rulers. His death at the hands of Guśri Khan, a Qoshot Mongol, in 1642 left the *jo.nan.* sect without patron/protectors and they could not oppose their closure.

Tāranātha's studies ranged over history, kalacakra and commentarial works. It can be conjectured from the fragmentary style of this work that Tāranātha is in fact stringing together various episodes heard from other sources, probably the main one being his prime Indian teacher Buddhagupta, who was well travelled and a mine of stories. Whole eras seem to be glossed over with short shrift and yet the thread of the diffusion of Tara's Tantra remains as the discernible core despite the gaps. Most of the locations mentioned, although often vague in present-day geography, seem to fit in with the picture of the spread of Buddhism that we know already. However, from his charming descriptions of the marvellous world outside Tibet, filled with village-devouring snakes and iron-nosed fish etc. it is clear that Tāranātha never left the land of snows (except for his

^D Ruegg, D., *The jo.nan.pas: A School of Buddhist Ontologists according to the grub.mtha' selgyi.mc.loḥ.* J.A.D.S. 83/1, 1963 p. 74 (my emphasis).

Mongolian sojourn) and if he had, the refreshing credulousness of his accounts would have suffered. Furthermore, had he gone to India (the perfect land to Tibetans—*Tib. hphags.pahi.yul.*) he would have been disillusioned at the ever-shrinking arc of Buddhism, for in many of his works his descriptions of the constant spread of the doctrine is coloured by pious wish rather than by fact.

Of the many Tibetans who actually visited India and who subsequently wrote of their experiences, the legends heard and the religious and political climate, few examples are available. Perhaps the most accurate and interesting, certainly the most readable is that of chag.lo.tsa.ba. who visited India from 1234-1236.^E It is of interest to note that some of his legends of holy images and sacred spots are also mentioned by Tāranātha who retains their basic accuracy to a great degree. We cannot of course rule out the biography of chag.lo.tsa.ba. as one of Tāranātha's prime sources for that period.

Tāranātha's accounts of swift conversions to Buddhism (often coerced), the defeat of heretics and the details of siddhas' lives make for interesting reading as a background to India of the 7-12th cents. A.D. for the general reader, but it is in the accuracy of the siddhas' lineages and details of their ministry that the work has its prime importance.

The work itself is similar in style to the so-called *bkah.babs. bdun.Idan.*^F of Tāranātha, written in 1600, inasmuch as it is largely anecdotal and deals with the lives of siddhas. The major difference however is that the siddha, in the present work are renowned as Tara worshippers and passed on her Upadeśas, revelations and her Tantra.

Despite Tāranātha's reliance on legend etc., the work has about it a strong feeling of historic time, and proves to be fairly satisfactory as an aid to the study of Indian religious history in the period as well as giving a background to the masters of the Tibetan siddhas who grew from India's rich tantric soil.

^E Roerich, G., *Biography of Dharmasvamin (chag.lo.tsa.ba.chos.rje.dpai.)*, a Tibetan Pilgrim; Chag.lo.tsa.ba. chos.rje.dpai.gyi.rnam.thar. ed. Pan.chen.os.tul.

^F Full title, *Bkah.babs.bdun.Idan.gyi.brgyud.pahi.rnam.thar.no.mishar.rmañ/byus. rin.po.che.* ed. by Das, S.C., translated (into German) by Grünwedel, A.; translated into English-abbreviated, by Datta, B.N.

Tāranātha's major historic work, the *rgya.gar.chos.hbyung* (written in 1608), a monument to his scholarship, bears out most of what he wrote four years earlier in this particular text. Tāranātha's optimistic view of the spread of Buddhism especially in the *rgya.gar.chos.hbyung*, was tinted with religious myopia. Buddhism's decline (nearly 400 years old in 1608) was past history. The optimism of the last few chapters was baseless. But then, as Debiprasad Chattopadhyaya observes in the preface to the Chimpa/Chattopadhyay translation of the above mentioned text, "...historiography for the Buddhists had always been an important mode of propagating their creed" (p. VII). It is in this light that we must interpret the present work.

© Full title *Dam.pahi.chos.rin.-po.che.hphags.pahi yul du ji.ltar.dar.bahi.tshul.gsol.bar.ston.pa. dgos.hdod.kun.hbyun.*, often called *dgos.hdod.kun.hbyun*, Edition of Mongolian Lama Guru Deva. Editions and translations by Schiesner and Vasilev. Translation by Lama Chimpa and Chattopadhyaya. See bibliography.

Translation

OM SVA STI¹!

Adoration to the Guru²!

"The Golden Rosary", being an account which clearly show the origins of the Tantra³ of Tara.

Homage to the Lama⁴!

Homage to all things which, from their beginnings are incomprehensively non-diverse⁵!

Homage to the All-pervading Ones, chiefly the Great Compassionate One⁶!

Homage to the complete liberation of all beings!

Homage to Thee, O Tārā, who became the mother of the Victorious One⁷!

Herein at the start of the account of Tārā's Tantra, if one were to tell of its various historical accounts (one would say),

Long ago, in an age before which there was nothing else, the Victorious One, the Tathāgata Dundubhiśvara⁸ came into existence and was known as the Light of the Various Worlds

5 The Princess "Moon of Wisdom"¹⁰ had the highest respect for his teaching, and for ten million, one hundred thousand years, she made offerings to this Enlightened One, his attendant Śrāvakas¹¹ and to countless members of the Sangha¹² of Bodhisattvas¹³. The offerings she prepared each day were in value comparable to all the precious things which filled a distance of twelve yojanas¹⁴ in each of the ten directions, leaving no intermediate spaces unfilled. Finally, after all this she awoke to the first concepts of Bodhi-Mind¹⁵. At that time some monks said to her, "It is as a result of these, your roots of virtuous actions, that you have come into being in this female form. If you pray that your deeds accord with the teachings, then 6 indeed on that account you will change your form to that of a man¹⁶, as is befitting." After much discourse she finally replied,

"In this life there is no such distinction as "male" and "female", neither of "self identity", a "person" nor any perception (of such), and therefore attachment to ideas of "male" and "female" is quite worthless. Weak minded worldlings are always deluded by this." And so she vowed, "There are many who wish to gain enlightenment in a man's form, and there are but few who wish to work for the welfare of sentient beings in a female form. Therefore may I, in a female body, work for the welfare of beings right until Samsara¹⁷ has been emptied."

Then she remained in the palace for ten million and one hundred thousand years in a state of meditation, wisely applying her mind to the five sensual pleasure. As a result of this she gained success in the realisation that dharmas are non-originating¹⁸ 7 and also perfected the meditation known as "Saving All Sentient Beings", by the power of which, every morning she released ten million and one hundred thousand beings from (the bondage of) their worldly minds. As long as all of them were not fully instructed in this steadfast course, she would take no nourishment at all. This same policy was followed each evening when she set a like number of beings on the same path. Then her former name was changed and she became known as the Saviouress¹⁹. Then the Tathāgata Dundubhiśvara prophesied, "As long as you can possibly continue manifesting such supreme Bodhi, you will be exclusively known as 'Goddess Tārā'".

Then in the aeon of the Vibuddha known as "Very Vast"²⁰, she vowed in the presence of the Tathāgata Amoghasiddhi²¹ to preserve and defend from all harm, all the sentient beings in 8 the profound vastness of the ten directions. Seated in the equanimity of the meditation known as "Completely Subduing All Demons", daily, for ninety-five aeons, she established the minds of one billion and ten thousand million beings in deep meditation. Each night, too, in her capacity as Mistress of Kāmadeva's Realm²² she vanquished ten million and one hundred thousand demons. Thus she became garlanded with the names of "Saviouress", "Mainstay" "Swift One" and Heroine"²³

In the aeon known as "All-Pervading", the monk known as "Radiant Pure Light" was given the higher initiation of the Rays of Great Compassion by all the Tathāgatas of the ten

9 directions, and he became Noble Avalokiteśvara²⁴. At that time, the Tathāgatas of the Five Families²⁵ and all the Buddhas and Bodhisattvas gave also the initiation of the Great Rays through which he gained insight into the ultimate nature of divine wisdom. From the father-mother union of the former and latter light rays the Goddess Tara was created, and after her birth from the heart of Avalokiteśvara she worked, with satisfied thought of all the Buddhas, to protect the sentient beings from the Eight and Sixteen Great Fears²⁶.

Then in the aeon known as "Vastly Good", it is taught that Tārā emerged when both the skies and the air were being thrust out.

10 Then in the aeon called "Asanka"²⁷ when all the Tathāgatas of the ten directions²⁸ had consecrated her, all the Buddhas transformed themselves into Mother Tārā. All that happened a beginningless time ago.

Then in this very aeon at the Potala Mountain²⁹, countless Buddhas, Bodhisattvas, Gods, Nāgas³⁰, Yakṣas³¹ and others gathered, and there in that limitless centre (axis mundi), Ārya Avalokiteśvara intoned Tārā's Tantra and Mantra³² ten million times. In Satyayuga³³ it is said that the same thing was done (in the way described above) for the welfare of the six classes of sentient beings³⁴. In Tretāyuga³⁵ six hundred thousand (such verses) arose from the western regions. In Dvaparayuga³⁶ furthermore, another twelve thousand came out of the west. Then in Kāliyuga³⁷ a thousand Tārā verses, all in one convocation, came into being. At that time a Lama said, "In Satyayuga and in the other ages there was no book of the Tārā Tantra at all. I have pondered on the vast sphere of activity of the Gods and Vidyādhara³⁸s, aimed at the increased welfare of all other sentient beings. However, in order to ensure that at its coming into being no errors will creep into the pure discipline of the Mantra Path, it is fitting that a volume (now) be compiled. On the other hand it might seem clear that there is no real need for it at all. We have taught these expository Tantras, from the collection named "The Dakini³⁹ Secret Essence", first uttered at the peak of the Potala Mountain by the Lion of the Śakyas⁴⁰."

12 This then is the essence of the legend itself—this very teacher

(Tārā) having preached about the Buddha's deeds to all sentient creatures, while abiding in the Heart of Bodhi, filled all the demon haunts with light rays emanating from the space between her eyebrows. At another time when the demon hosts were approaching, she laughed eight times and, tumbling them to the ground, made them unconscious, so it is said. Then, changing herself into Krodhācala⁴⁰ she fettered all the demons with bonds of meditations and was completely victorious over them. Again, in a state of Bodhi, Tārā saw the Fully Enlightened One and the Tathāgata Akṣobhya⁴¹ become identical, and she payed them homage and intoned their grand Tantras. Accordingly,

13 having preached about the Maṇḍala⁴² of the Six Jina Families, Tārā, to ensure that whatever had been said about the Tantras would not be erased, and wishing to demonstrate this to the six classes of sentient beings, went to the Potala Mountain together with a gathering of Buddhas and Bodhisattvas. There, a countless number of Gods, Nagas, Yaksas and Gandharvas etc.⁴³ were empowered, as well as innumerable sentient beings. Having preached about the Mantrayāna⁴⁴, she also established all of them in states of Siddhi⁴⁵. Finally the Tantras were handed to Vajrapāṇi⁴⁶ who secreted them in the abodes of Vaiśravana⁴⁷ and the Vidyādharaś so that (thereafter) they would not disappear from the world of humans. To further ensure this, Vajrapāṇi transformed himself into King Indrabhuti⁴⁸, and having written all the Tantras up into book-form, hid them
14 in the so-called "Dharma Treasury", so it is said. There, various tantric initiates and yogīnīs then committed them to memory.

In general, the Mantrayāna doctrine of the "Six Expelled Breaths" is nowadays spoken of as being Heruka's⁵⁰ doctrine. Their order and method of application are made clear in this particular Tantra, however.

How then did this unique doctrine of Tārā's Tantra arise in the world? About three hundred years after the Jina had died, at a different time from that when the Śrāvakas were holding their Third Council⁵¹, Gods, Nagas, Yakṣas, Gandharvas and Rākṣasas⁵² were seated at their abodes when the separate volumes of the Mahāyāna Sutra Collection known as the
15 "Āvataṃsaka"⁵⁴ arrived severally from India. The self-arisen

volumes spread alone and unaided, and at that a teacher, a preacher of ascetic doctrines attained steadfastness in the (concept of) dhārmas as uncreated. As well as this, five hundred Masters of the Yogacāra⁵⁹ and eight Mahātmās⁶⁰, preachers of the doctrine of "No Real Existence"⁵⁷ and others saw the countenances of Mañjusri⁵⁸, Avalokiteśvara, Maitreya⁵⁹ etc.

The texts of the three tantra groups of Kṛīya, Caryā and Yoga and the Anuttara method⁶⁰ as well as part of the Wisdom Tantras, also spread and were taught to those blessed with the good fortune of seeing the visages of Vajrasattva⁶¹ and Vajrapāni.

16 At that time it is said that of all those who heard the Mantrayana not even one was unable to attain Siddhi. In the east at Bhaga, the King Haricandra together with one thousand attendants attained the Bodhi Perfection of Yuganaddah⁶². In the north the King of Oḍiśa called Muñja attained the state of Vidyadhara together with a thousand attendants. King Bhojadēva of Malawa in the west vanished together with a thousand courtiers⁶³. In the south at Kongkuna, King Haribhadra together with innumerable servants perfected the Siddhi of Making Pills etc.⁶⁴, and for between one and two hundred years (as a result) more than one hundred thousand beings attained Siddhi. Because of the constant protection accorded to this secret practice we do not know of other practitioners who were able to gain Siddhi.

17 Now follow, culled from annals and stories, some accounts of Noble Arya Tara's mercy, perfections and her promises. They will be in the form of a discourse.

She is the Protectress from the Fear of Enemies. A Kṣatriya⁶⁵ from the land of Oḍiśa awakened one day in a grove where he had fallen asleep, and found himself surrounded by a host of a thousand enemy soldiers, all brandishing their swords at him. He recalled having heard that Tārā was the Protectress against the Sixteen Fears, and as he had no other (divinity) in which to seek refuge, he thought he would go to the Goddess as his defence. At the same instant at which he called out her name, the Noble Lady herself appeared before him, arriving from 18 the skies. From underneath her feet whirlwinds carried the soldiers off into the ten directions, and so the man was able to

arrive safely in his own country.

She is the Protectress from the Fear of Lions. A wood-gatherer went off into the forest and there he came to face with a ravenous lioness which held him in her jaws and prepared to eat him. His hope faded away. Terrified and scared he begged Tārā to come to his assistance, and she suddenly appeared before him, clothed in leaves. She pulled him from the lioness' jaws and set him down safely in the city market-place.

She is the Protectress from the Fear of Elephants. A twelve-
19 year old girl went one day to the forest to gather flowers, and there she was confronted with a fierce elephant named Kuni, who bound her in his trunk and started to crush her with his tusks. Remembering Tārā's name, the girl earnestly begged her to help and Tārā brought the elephant under control. The creature then put the girl up on a high stone ledge and saluted her with its trunk, and leading her away, took her to the town's market-place. Then it took her to the council chambers, the Temple and around the King's palace. The King heard of this girl and her great stock of merits and took her as his Queen.

She is the Protectress from the Fear of Fire. A certain
20 householder hated his enemy (neighbour) and one night set fire to his house. The latter started to flee but could not get free—at that instant he called out, "O Tārā, O Mother Tārā!" A beautiful blue cloud arose above the house, and from it fell a continual shower of rain, like a yoke, on the house itself, completely quenching the flames.

She is the Protectress from the Fear of Poisonous Snakes. Once, in a certain city lived a prostitute who was given a necklace of five hundred pearls. She contacted a merchant about its sale and wished to go to his house at midnight. Leaving her house, and while on the road there, she happened to grasp an acacia branch around which was coiled a poisonous snake which seized
21 her around her body. By her mere recollection of Arya Tārā, the snake was transformed into a flower garland in which form it remained for seven days. Thereafter it lost its white venom and proceeded into the river, so it is said.

She is the Protectress from the Fear of Brigands. A man from Gujarat, known as Bharukcha, was a very wealthy trader.

On the way to the land of Maru⁶⁶ with about a thousand camels and half that number of bulls, all fully laden, he found that his path went through the territory of a bandit gang which was situated in the midst of a veritable wilderness. All the previous traders who had gone there had been slain, and their flesh, blood and bones were scattered in the four directions. A myriad of these traders had been impaled on wooden stakes and the
22 robbers who behaved like devils even ate their flesh. The (chief) trader was absolutely terrified, and as he had no other protector he begged Tārā to help him. She immediately arose in the phantom form of "Tārā the Heroine"⁶⁷, holding aloft a sword and accompanied by a huge army, Tārā banished the bandits to a remote land and brought the dead back to life. Accordingly, when the robbers had been scattered into isolation the trader happily set off and again arrived at the Bharukcha clan.

She is the Protectress from Prison Walls. A leader of a robber band went to the subterranean treasury of the king. There he found a jug of beer which he drank, and being a bit befuddled he went to sleep. However, he was seen and seized by the king's men who flung him into a dungeon, bound up.
23 There he underwent various sufferings. Bereft of any other protector he prayed to Tārā and a five-coloured bird descended from the sky, loosened his bonds and caused the dungeon door to open by itself. Having thus been freed and once again at large⁶⁸, he returned to his own country. (That night) in a dream, a beautiful girl adorned with all types of ornaments arose and said to him, "If you recall my kind deed to you then you and your followers must relinquish your thieving ways!" And so it happened that the robber and his five hundred accomplices gave up their lives of crime and did many virtuous deeds instead.

She is the Protectress from the Fear of Ocean Waves. In the southern regions lived five thousand traders, and they
24 took three large ships and set out for the land of Precious Things. One vessel was filled with all manner of jewels, and setting off again, the traders finally reached the land of Yellow Sandalwood where they filled up the second boat. After that they wished to return home, but the "Treasure Holder" of the ocean⁶⁹ was very angry at them and sent down a great windstorm which

carried them far away. After crossing oceans of many different colours they were confronted with huge, raging billows, and the merchants prayed both day and night to Brahma, Viśhnu, Śiva, the Moon and Sun, to Kuvera and all the other divinities⁷⁰ but to no avail. The hawsers of the boats snapped and the vessels 25 carrying the jewels and sandalwood were scattered. The large boat (of theirs) was driven relentlessly to the west. Then a Buddhist Upāsaka⁷¹ remembered Tārā and in a mystic and reverend voice recited her ten letter mantra⁷². Immediately an agreeable wind arose and the boat turned around, arriving back in Dzambuling (India) one night. The vessels carrying the jewels and the sandalwood all joined together again.

She is the Protectress from the Dread of Flesheating Ogres⁷³. In the east was a temple which was the sole dwelling place for Śrāvakas of the Sendhapi Sect⁷⁴. At that time it happened that every evening each monk who went outside the temple precincts for his constitutional walk was slain, and consequently the number of those remaining inside the temple dwindled. One 26 evening a certain novice went for his stroll when a cannibal ogre, black, ugly and baring its fangs leaped out and grabbed him by the head. The novice remembered that Mahāyānists believe Tārā to be the Saviouress from the Eight Great Fears, and he thought that he would go to her as his Protectress. He cried out her name. A black goddess arose, holding a sword aloft, and she menaced the ogre with it. The ogre begged the novice for forgiveness and offered him an iron pot, stuffed full with pearls which he got from underground. Ever since then it has never harmed that temple.

She is the Protectress from the Fear of Leprosy. In the Land of Kumarkṣetra, a powerful Brahmin guru caught leprosy, 27 and as he wandered here and there from one person to another, he infected them. About five hundred Brahmins caught that virulent disease from him. Relatives and doctors fled from his presence for he defiled their state of purity. Eventually he was reduced to begging for a living. One day on the road he saw a stone image of Noble Ārya Tārā, and with faith welling up inside him he begged her on behalf of the five hundred-(infected) Brahmins. A liquid-like medicine trickled in an endless

stream from Tārā's hand, and when he had bathed in it (he found that) the leprosy had subsided. It is said that he became as completely beautiful as the gods.

She is the Protectress from the Mischief of Indra's Angels.

28 One of these powerful sprites was protector of the eastern areas, but was in fact a Demon Gandharva, who, being quite easy to anger had become an obstacle to the supreme Dharma. Now, as to the account of the protection: In a forest grove in the land of Mathurā⁷⁹ lived five hundred Śrāvaka monks and meditators. They abided there practicing the sublime Dharma assiduously. Sometimes the sprite would appear as a Brahmin, sometimes as a young girl, at other times in the bodily image (form) of a monk and even occasionally as a yakṣa or fierce lion. It was also known to appear as a bull or as an eight-legged lion known as Sarabha, fierce with its many faces. Sometimes the sprite used wicked, and at other times, more fair methods,

29 to beguile the monks. The result was that one particular monk lost his memory, another went mad and yet another took on somebody else's mind. Thus deranged, they passed the time in singing and dancing. Then a particular monk, realising the hindrance caused by evil spirit's mischief recalled that Tārā was renowned as the protectress from all such terrors, and he thought that she would be of great benefit to them. He drew her likeness and attached it to the trees in the forest. All those (monks) who had been scared out of their wits became quite calm and all of them payed her homage and abided from then on in the Mahāyāna.

She is the Protectress from the Fear of Poverty. A Brahmin who was extremely poor and suffering considerably as a result,

30 one day in a narrow street came upon a stone image of Tārā and he poured out an account of how his troubles had arisen. Pointing out a site near a shrine she said that it would be changed into a treasure trove. Then, exactly as had been indicated, he found many golden vessels filled with pearls and silver vessels filled with various jewels. It is said that within a week all the sufferings due to his poverty had been resolved. Also there was once a poor farmer who invoked Noble Tārā and supplicated her. She appeared in the form of a maiden clothed in leaves

and prophesised that he should go eastwards. He did just this and, sleeping in the desert one night, he was awakened by the 31 sound of tinkling bells and saw a green horse, ornamented with bells pawing at the sand. In a flash the horse vanished and the farmer, digging in the furrow made by the horse's hoof, found first of all a silver door, then one made of gold, then one of crystal, one of lapis lazuli, and finally one made up of seven precious gems⁷⁶. In the underground kingdom (to which the doors led) he became king over many Nagas and Asuras⁷⁷, and experienced many of his dearest wishes. When he re-emerged from the door to the hole in the ground and had arrived back in his own country he found that in the meantime three kings had occupied the throne, so it is said.

She is the Protectress from the Fear of Losing Relatives.

32 Once there was a Brahmin who had many kinsmen and great deal of wealth. One day a contagious disease arose and carried off his children, wife, brother's lineage and his uncles, too. With his mind assailed by grief he arrived at Varanasi⁷⁸. He went to the site where some Buddhist Upasakas were performing a festival for Tārā, and while there he heard of the great qualities of Tārā. On her request, he strew a handful of flowers and on coming back he gained King Jayacandra's daughter as his bride and became a governor. The Brahmin erected one hundred and eight Tara Temples and at all of them great Buddhist festivals were observed.

She is the Protectress from the Fear of Royal Punishment.

33 In the country of Ayodhyā⁸⁰ lived a very mighty and wealthy householder. Once, for some reason or other the King of that country became displeased with the householder, believing rumours about him. The man, in his turn being imposed on by many of the King's subjects went to Tirāhut⁸¹. At another time he went to the Land of Campārana⁸² where the King of Ayodhyā sent four strong men after him. The householder was bound up and led by them to Ayodhyā. Recalling Ārya Tārā the householder begged her for assistance, and by her grace when his foot was merely put on the doorstep it was turned into gold. When he was flung into prison a shower of pearl necklaces fell onto him and when he was bound to an impaling-

stake, the stake turned into a mango tree branch, ornamented
34 with both fruit and flowers. The King and all the others were amazed at a person with such a stock of merit, and his punishment was commuted as was proper. He was later made into a minister of the King.

She is the Protectress from the Fear of Vajramissiles⁸⁴. In the Land of Bengal, a certain Buddhist Upāsaka, after his day's work in the fields came upon the shrine of a Yakṣa⁸⁵ on the road (side). The Upāsaka crushed it underfoot and walked on while the Yakṣa became enraged. That night twenty-one fiery sky-bolts⁸⁶ fell from the sky onto the Upasaka's home. He merely recalled Noble Tārā and the sky-bolts' tongues of flame were transformed into flowers, injuring neither his children,
35 nor his wife, nor his wealth or property. The sky-bolts, remaining in and around the house, were donated to five hundred mantra reciters and it is said that all types of things needed for their attainment of Siddhi appeared as a result.

She is the Protectress from Fear of Ruination of (one's) Aims. A householder went with all his property to another country. (There) he hoped to get land from the King. He entrusted his wealth to a friend and set out in a big ship to cross the oceans in search of more wealth. Although he voyaged for many years to the various continents in the ocean, he did not manage to find any riches or special items. One day, by the power of fate, the boat was driven by the winds to the isle of Mallacca. There he found as much coral and yellow sandalwood as he wanted to take, and filling his boat completely he set out to come home. On the way he met Magangmarsi, a (huge) crocodile of the fish
36 family but with an iron nose with which he crushed the ship. The man by holding on to a plank was driven by the waves back to Dzambuling where he finally arrived. He tried to find his friend again, but while on the way to his place learned that a tiger had killed and devoured him. The man was filled with grief and sadness because all his plans were thwarted and fruitless. At the exhortation of a friend he prayed to Tārā and faith arose in him. In a dream she said to him, "Go to the banks of the river Sindhu!⁸⁶ (There) all your longed for wishes will be fulfilled." Doing as he had been instructed (he found that) his former

vessel containing all the precious things he had found in the western oceans had come up out of the river, and going to the house of his dead friend, he found all the wealth that he had entrusted to him (hidden) in a specified place. Then he went back to his own country and offered a whole trunk of yellow sandalwood to the King who in turn gave him (custodianship over) five of the very best villages.

37 Moreover, previously Tārā urged the Ācārya Nāgārjuna⁸⁷ on to attain perfection, and on two occasions she protected Candragomi⁸⁸ from the Dread of Water. She protected Sarvajñānamitra⁸⁹ from the Fear of Fire and the Noble Upāsaka Asvabhāva⁹⁰ from the Fear of Poisonous Snakes and gave the Ācārya known as "Firm Intellect" and his attendants many amazing legends (to tell of).

There was a Sendhapa Śrāvaka who lived at Vajrasana⁹¹ and one summer he was going via the Nerañjana river valley (more commonly known by its colloquial name, the river Phalgu) to the holy site of Queen Mayū Devi⁹². The river had recently been in flood and the Śrāvaka could not withstand the current on the ford and was carried off by the river. He thought, "Mahāyānists have a goddess called Tārā who protects from the fear of water", and so he cried out, "O Tārā" to her. The wooden image of Tārā⁹³ kept in an outer courtyard of Vajrasana arrived in its bodily form and said, "You never even (casually) remember me—now you call out to me—is that the proper way to behave? Get out of the water yourself!" Thereafter that particular image became known as "River Valley Tārā"⁹⁴.

Once, at Vajrasana, an old lady erected a Tara Temple with the image's face showing outwards. On completion the old lady grieved that the image had its back facing the Mahabodhi Shrine⁹⁵ and thought that it was not at all good like that. Then the image itself said, "If you are not happy about it I will look towards the Mahabodhi site!" So, the image itself changed direction so that both it and the temple door faced the Mahabodhi, and (from then on) that particular image became known as "Tārā of the Turned Face"⁹⁶.

At the time of King Dharmapala⁹⁷ there was a stone statue

of Tara which was situated beside the spring from which the monks of north-eastern Vajrasana drew their water. At that time the Singhala Sravakas known as the Sendhas burned many tantric scriptures and, finding a large silver image of Heruka, they destroyed that as well⁹⁸. They also did a great deal of damage to the Maṇḍala of Buddha Srijñāna⁹⁹. The King
40 punished the Singhala Sravakas and a certain Sendha monk went before the mentioned Tārā image, begging her, "Save me from the fear of the King's punishment!" The Tārā statue replied, "In times of peace you never so much as even remember me—do you recall me now? Get down into the water spout!" Although the spout was very small his whole body was contained within it and the King's men who were searching for him were unable to find him. Then fleeing at night, he eventually arrived in distant eastern India. At a great festival time at Vajrasana there was a certain door of an attic which would not open. At the very summoning of the Singhala monk the closed door opened of its own accord. The King rejoiced at the abundance and variety of the things found inside. It was at an earlier time to that of Ācārya Nāgārjuna, when about five thousand persons
41 gained siddhi supported by Tārā's Mantra, and in Nāgārjuna's time another five thousand practitioners arose, so it is said.

Of particular noteworthiness in regard to this Tantra are these legends. In the east, at Bhāmgala, a Tripitaka¹⁰⁰ master who was an ordained monk from the Brahmin caste by the name of Hayapāla, revered and taught the Mahāyāna above all other doctrines, and as a result of having listened carefully to his Ācāryas became known as a very wise person. Then there was the Brahmin named Gunyaśila¹⁰¹ who had seen the countenance of Vajrapāni. He obtained the empowerment¹⁰² leading to the arising of Tārā, the instructions (on it) and the supplementary instructions from one who was named Gsañ.bahi. ḥañ.tshul¹⁰³. At that time in the places where the Mantrayānists lived, due to
42 the teaching of this fragmented oral tradition, the wording of this Tantra was not complete and moreover there was not even a written version of it.

Then the Ācārya (Nayapala), by engaging in one-pointed (concentrated) meditation attained the power of working

miracles. Having gone to the Vajra-site of Odḍiyāna¹⁰³ he brought back from the Dākīnis there:

(1) The Tantra which is the basic explanation of the arising of Tārā;

(2) the basic explanations of the Tantra of Bhairava¹⁰⁴, the fierce, wrathful one;

(3) the absolutely secret Tantra of Vajrapāni;

(4) the Tantra known as "The Producing¹⁰⁵ of Heruka from Oneself."

Having got these he stayed in the Land of Tipura, built a temple in a deep forest and taught the abbreviated Prajñāparamitā¹⁰⁶ (discourses) to the common folk. Supported by Tārā's Mantra he subjugated the five Kings of the eastern region and all of them found faith in the Buddha (the Most Rare One). He

43 brought the Goddess Uma and the King of the Gods named Pramudita¹⁰⁷ under her power, and all gifts (to them) were taken over by him.

Supported by the Mantra of Akṣobhya, he acquired the power of causing magical illusions. For a distance of twelve yojanas right up to the very horizon appeared (phantoms of) the Precious Wish-Granting Tree, the Mountain Peak of Paradise and the Palace of the Gods, as well as gods and goddesses. Supported by Vajrapāni's Mantra he completely eradicated as many as five hundred enemies of the Dharma. Having taught the Prajñāparamitā doctrine for many years, by the power of Heruka's Mantra he wended his way into the sky. In that very body (human form) he departed for Vaiśravana's Abode-Paradise.

The particular student of the secret mantra teachings was 44 Ācārya Hayaghoṣa¹⁰⁸ alone. Rather than emulate the Ācārya's deeds he perfected the evocation of the fierce divine King Hayagrīva¹⁰⁹ and departed for the world of the Rākṣasas, leaving no bodily traces at all. He was a contemporary of the Brahmin Saraha.

Ārya Nāgārjuna asked him (Saraha) for the fourfold tantras¹¹⁰, and he perfected all of them. He explained them to Āryadeva, and he in turn to Rāhulabhadra the Younger¹¹¹. This Ācārya was consecrated from among the lowest caste, and

was learned in the five areas of study¹¹² as well as fully conversant with all the Pitakas of both Mahāyāna and Theravada. The essential doctrines of Ārya Nāgārjuna were made available as
45 an integrated path in his work "Asmagarbha". Rāhulabhadra refuted the heretic Cakravarma in disputations and manifested the Enlightened One's doctrine. By defeating many Śravakat in disputations he established the Mahāyāna Doctrine amongst them. Supported by his personal Tārā Mantra, it is said that together with a Yakṣī¹¹³ who had become perfected they drew treasures out of her underground residence with which he was able to provide sustenance for one thousand monks who inhabited lonely forests. The Ācārya passed away in the borderlands of Dhingkota. Furthermore it is evident from commentaries that Rāhulabhadra clearly explained all the later teachings to Nāgārjuna and he to Āryadeva. To wish to call him simply "The Great Brahmin" is unwise as he is indeed that very same person, namely—Rahulabhadra.

Up to that time those particular tantras were (contained)
46 in only one volume between wooden boards. It is said that finally it became indivisible from the lineage of succession itself. Rāhulabhadra taught Jayasena who taught Dharmabhadrapāla. He in his turn instructed Nāgamitra¹¹⁴. Accounts of them are not mentioned. Nāgamitra instructed Sūryagupta¹¹⁵ and the rest.

Now as to Sūryagupta. He was born in Kaśmir and was renowned as a Tārā mystic throughout the seven periods of his life. He was intelligent from his youth and was skilled in several areas of learning. Going to Central Kaśmir and being consecrated, and also supported by Nāgārjuna's doctrine, he became fully skilled in the complete Mahāyāna Sūtra collection. He begged Ācārya Nāgamitra for the empowering initiation of Tārā, and later on became renowned as one fully skilled in the
47 one hundred and eight Tantras of Tārā. It is said that this Ācārya composed thirteen texts such as the Maṇḍala Ritual and sadhana Method of Accomplishment in connection with "The Origin of Tārā Tantra" and so forth. He was a contemporary of Ācārya "Firm Intellect's"¹¹⁶ pupil Candragomi¹¹⁷. He was renowned as a blessed being who even now could defend against the Eight Fears and Sūryagupta was another one who could surely do

this. One should know what are and are not the deeds of this Ācārya. Sūryagupta's principal disciple was Sarvajñānamitra¹¹⁸ and moreover innumerable other Ācāryas arose, supported by the Tantra of Tārā. Sarvajñānamitra instructed Dhanamitra who 48 taught Tathāgatamitra who taught Simhaladvīpin Dharmamitra who taught Śilarakṣita who was a contemporary of Līlāvajra¹¹⁹. So above unbroken lineage¹²⁰ arose, the details of the succession of Ācāryas of yore being gained from their accounts, so it is said.

The account of the eight Ācāryas being saved from the Eight Fears dates from that period.

In the south of India was the Ācārya Dikavarma, a great practitioner of the Scriptural Collection for Ascetics and, by relying on the Origin of Tārā Tantra and Yamantaka became perfected in the application and practice of Mantras. Debating with the heretic Brahmin Ācārya Gapurila in the southern land 49 of Vaidarbha, the heretic was defeated and as a result all the others were taken under the aegis of the Enlightened One. Then at a time when the Ācārya and the monks were together in the temple and the latter were supplicating him for explanations of the Dharma, the heretic set fire to the temple. The Ācārya beseeched The Noble Lady (Tārā), and arriving from the heavenly spheres she caused a veritable endless river of rain to shower down from the skies, and so the fire was quenched.

Also the Ācārya Yamarasingha was a fully ordained monk as well as the King's scribe and could also discourse on the metaphysics of both Mahāyāna and the Theravada. Supported by The Arising Tantra of Tārā, he was able to make the Noble Lady into his personal tutelary divinity¹²¹. Having made his abode in the land of Malawa in the west¹²², he taught Abhidharma (Metaphysics) to about five hundred advanced students 50 for about twenty four years while he stayed there, so it is said. All of those five hundred students in attendance on him gained exceedingly pure minds. Once there was the heretic Nāga King known as Lalita in that area and he suddenly caused a fierce, unbearable rainstorm to fall and the rain formed a fast-running river like the Yamuna. It drew very near to the Ācārya's abode and also to many hamlets. The Ācārya prayed to Ārya Tārā

and as a result the water swirled round to the right of the Ācārya's home and the village of Utajayana many times and finally flowed off into another great river and only the Nāga's den and a small Turuska¹²³ village were carried away. Tārā
51 made a prediction in the form of a discourse to the Ācārya and those prophecies were composed and called "The Deathless Treasury". From then right to the present in India both Buddhists and non-Buddhists have spread very greatly. That King's scribe (later) became known as the King Bidikarmadit.

Moreover, the Ācārya Devasinha¹²⁴ lived with some Upāsakas. He was particularly skilled in the Sutra Collections of both Mahāyāna and Theravada and also their metaphysics, and consequently he became Guru to the Kaśmiri King Hri Harśadeva¹²⁵. Being a preacher of the doctrine he caused the King's householders and the Brahmins in Kaśmir, Lahore and Rajputana to have faith and to erect about five hundred Buddhist temples.

In the areas near Kasmir, such as Ghazni etc., he preached many sermons on the Doctrine, and generally speaking the
52 religion of the Persian Turuśkas declined. A certain Persian King flung the Ācārya into prison and told him, "Give up the Three Jewels as your Refuge! If you practise the faith of the Muslims all will be well and good, but if you do not you will be slain!" The Ācārya said, "Even at such a threat to my life I will not give up the Three Jewels for there is no other Refuge." Bound up in shackles the Ācārya was hidden in an impregnable dungeon. The Ācārya prayed to his tutelary divinity, Tārā, and the iron fetters were transformed into a chain of flowers, and goddesses showered a great rain of flowers and sandalwood powder into the prison, while a sound of music spread everywhere. The Turuśka King came to see what it all was about and
53 saw that there were no longer any iron bonds (on the Ācārya) and that another bond which had been put on had also changed into a flower garland—indeed this happened with seven such fetters. The King was amazed and seized them as objects of veneration. Nevertheless, despite all this, the holy teachings were never able to prosper in that place, and so the Ācārya with renewed spirits arrived again in Kaśmir.

Once in a dream, the great Vaiśeṣika Preacher Sanghamitra saw a blue goddess in front of the Buddha and his attendants. The goddess said, "You must study the Mahāyāna well!" (Later) he arrived in Kaśmir where he attended expositions of many Mahāyāna Sūtras and Tantras and also made Arya Tārā his tutelary divinity. Not finding a place where he could hear
54 the Perfection of Wisdom teachings, and hearing of the Ācārya Muktasena who lived in the centre of the country and who preached those very teachings he went there and on the road he was seized by brigands. They had to offer warm blood from a slain man to the goddess Durga¹²⁷, and for that very purpose they departed with him, so it is said. Arriving at the Goddess Durga's abode, which looked like a charnel ground, he prayed to Arya Tārā and Durga's shrine burst into many fragments of its own accord. At that the robbers fled and thus the Ācārya was freed.

The Ācārya Sūbhaśkirti, the great Vināya¹²⁸ expert was one who, supported by the inner Tantra causing Tārā to arise,
55 made her his tutelary divinity. Once while going from the centre of the country to look at the western areas, he erected a temple on a border mountain. He preached there and established many centres for monks. As there were many Garlog¹²⁹ chiefs there, the shaven-headed, red-robed monks¹³⁰ said, "We will be harmed, all this will be destroyed." And so an army of about three hundred elephants arrived there. The Ācārya prayed to Tārā and said, "Please hurl water in the oncoming army's path!" When that very thing was done all the elephants became extremely terrified and were quite beyond the control of any of their mahouts which were carried back to their own dwelling places. The Ācārya Buddhadāsa¹³¹ was made Abbot of Dhana-puri, and while he was once on a journey, he came upon an almost deserted village in which there were many tiger-lairs. The
56 Ācārya made enquiries and discovered that if the tigers would eat any villagers the other small creatures would cry out (in anguish). Having heard this outcry the Ācārya was moved to great compassion and whilst he was going along the road all the tigers came and confronted him. He prayed to Tārā, and intoning mantras and scattering libations of water, he caused all the

tigers to become quite tranquil. Ever since then they did no more mischievous harm to living beings and whenever they decided to kill for food, a shower of flowers descended as a sign that the dead creature had been reborn in the region of the celestial beings.

57 The Ācārya Triratnaddasa¹³² became a student of the Ācārya Dignāga¹³³. Once when he was staying in the east in Odīviśa preaching the Dharma, a huge poisonous snake arose from out of the sea and devoured many men and elephants. As it drew near the town of Utakala, the Ācārya fearing that it would harm countless more creatures urgently prayed to Tārā while simultaneously intoning her mantra and strewing white mustard seeds. Tārā then said to the snake, "This area belongs to the King of the Nagas, and everything here comes under his power. Get up and leave this place at my bidding and go peacefully back underground!" Thus the snake returned to the ocean through the Ganges river.

The Ācārya Jñānadēva was a student of Śāntideva¹³⁴. He went to the south of India, to Trimala, to preach over a long period of time. Finally he went to the Himalaya mountains to meditate. Having thus arrived in the northern areas he worked for a part of the time for the welfare of beings in the Tirahut district. At that time in a certain part of that country in a small village of the Tharu people¹³⁵, there was much mischief caused by a Rakṣasa of the Brahma-(gods) and as a result all those (whose position was) between village headman and senior field-worker were slain in one blow. On that very day the Ācārya arrived there. A malicious Zombie¹³⁶ was cavorting about the place. The Ācārya, intoning Tārā's mantra and wielding his phurbu¹³⁷ (at cropse) caused the Zombie to fall backwards and collapse, with the crown of its head caved in. Arriving back in the village, the Ācārya prayed to Tārā and a great shower of nectar, able to cure death, rained down, and the great host of dead villagers were revived.

Now follow stories about the eight unaccomplished saints and the accounts of their perfection.

A certain monk who had made Tārā his tutelary divinity went off to gather alms so that he might build a temple. A

Brahmin offered him a full measure of giham¹³⁸ which he accepted and made into pills inside a certain Tara temple. The remainder of the ingredients he put into the sun. The wind took the gold particles and the dust of herbs and other substances of the pills and scattered them. However, when the monk recited some mantras and counted them on his rosary, flames started to shoot from the middle of one pill in particular. The monk grasped hold of it and at one instant saw in his mind's eye the (celestial), city 60 of the Thirty-Three Gods, visited them and resided there for twelve earthly years.

A farmer named Phu Phu who had made Tārā his tutelary divinity was digging in the ground when a subterranean door opened. Having arrived in the abode of the Nagas and drunk some nectar¹³⁹, it is said that his body was transformed into that of a "Rainbow Body".¹⁴⁰

A Yogini who had inhabited a cemetery for twenty-nine nights during which time many corpses were cremated, recited Tārā's mantra, and from the midst of the ash-pile rays of light streamed forth. It covered her eyes and (from then on) she could become invisible even in the midst of her friends.

An Upāsaka who had made Tārā his tutelary divinity, went 61 with his friends to a charnel ground where a fearsome, walking corpse¹⁴¹, with flames belching out of its mouth, arose. His friends were absolutely terrified and fled, but the Upāsaka, recalling Tārā, leaped up onto the ghoul's neck. He then was miraculously transformed so that he had three sets of arms, three sets of legs and three heads. With one set of feet and hands he wandered about the ocean, with another he wandered around the mountains and other areas of the earth, and with the third pair he travelled throughout the heavens, manifesting the miracle. He said, "What a hero I am with each of the three faces. I shall go via the heavens to the Abode of the Gods; via the subterranean paths to the Abode of the Asuras, and via the oceans to the Nāga Lands." Whatever he desired, if he just so much as mentioned it then it would happen (But) the Sādhaka (worshipper) being foolish did not ask for any of those things. Instead he 62 said, "Give me a jewel mine!". Well, the story goes that he was commanded "Set off for a certain bluish mountain!" He arrived

there in an instant and was shown a huge mine of jewels. As long as he lived he had greater wealth than a king, so it is said.

A Tārā worshipper once intoned her mantra at the foot of a bimpala tree, and at dawn he saw before him a straight, beginningless road. Travelling on it, in a flash he found himself in a beautiful grove, in the middle of which he saw a golden house. In it lived the Yakṣi called "Blackie" who was maid-servant to

63 the Yakṣa Natakuvara. Blackie was profusely ornamented and had a multi-coloured body. She said to him, "O worshipper (of Tārā), come here, take this juice and drink it!" She offered him a bowl brimming with juice. After a month had passed he had drunk all of it and was transformed so that he was no longer subject to birth and death.

A faithful Upāsaka who had made Tārā his tutelary divinity one day went along the road to get a needle and (instead) found a sword. Continuing along his path and while intoning Tārā's mantra smoke started to billow forth from the sword. When he finished intoning flames belched out, and he found thereafter that he could go to wherever his mind desired. So he went to the various abodes of gods, Nagas and Asuras and, having received some of their unique kinds of treasures he offered them to the

64 order of monks. After some years he departed for the realm of the Vidyādhara.

Over a period of about three years a certain monk constructed a Tārā Temple and from the hand of the Tārā image a long-life elixir dripped like a perpetual flow of milk. The monk, having drunk some, relinquished old age, and living for three-hundred years, looked like a sixteen year old youth (all the time).

Once, an Upāsaka stayed in a Tārā Temple to pray. One night while doing his prostrations at the feet of the Tārā image, a stone vessel emerged from underneath the statue's feet. Whatever wealth he wished for came out of that vessel in endless quantity and also sustenance for 500 monks for a period of thirty years.

65 From the demise of Nāgārjuna to the ascendancy of King Dharmapāla, there were about five thousand persons who, supported by Tārā, attained siddhi. During these particular times it is said that there were many who, supported solely by the

arising Tantra of Tārā gained siddhi. The above has been a description of how they spread this very Tantra of Tārā.

Now follows an account of how it declined a little in the interim period, in the latter half of King Dharmapāla's life, at the behest of some Tripitaka monks (who raised doubts). Although this happened immediately after the founding of The City¹⁴², it is quite clear that Buddhajñana¹⁴³ had died already prior to this time.

Under the sun of the whole kingdom, whatever was found, be it books of mystic mantras or discourses, was gathered together and after minute investigation, the method of getting the various Upadeśas¹⁴⁴ from the tantras became fully known. Because of the different time, the secret tantras were not practised quite secretly as before. The Mahayoga Tantras however were heard, lectured and meditated over, and being thus revealed they became widely spread throughout the world. It was proclaimed to those assembled there, "Spread these sealed Vajra-words far and wide! Do not teach any particularly secret words which contradict these ones at a later date!" The Garland of the Great Tantra Collection comprised in part the Tantras of Śrī Heruka, Mahākāla¹⁴⁵, The Tantra Causing the Arising of Tārā, Bhairava, and The Four Brahma Abodes¹⁴⁶ as well as some thousand fragments of the Siddha's Invocations of Divinities, 67 and some further five hundred (such) fragments. All those very many texts were gathered up together and put in due order into eight great gold coffers, which were put into silver vessels which in turn were put into vessels made of the seven precious gems. Finally they were hidden in the so-called "Cool sandalwood charnel ground"¹⁴⁷. At that time, it is said, this Tārā Tantra was lectured on and listened to constantly.

As regards the later spread (of the teachings) and the means (of its accomplishment)....

The Ācārya Tillipa¹⁴⁸, in a previous time when he had not attained siddhi, and when he was living in a temple in the eastern areas, from time to time saw light arise from underneath the plinth of an image of the Buddha Sunendra, and occasionally he heard the sounds of music. Digging in the earth and looking there he saw this very origin of Tārā Tantra, for it had not at that

time been found in that land to which it had been invited.

68 Later, having attained the supernormal siddhi powers, he went to the western land of Urgyen where there was a certain bluish-green girl who bore all the signs of a Dākinī. She gave answers (to Tillipa) and explanations which cleared up all the problems arising out of the Tantra. Tillipa prayed to her and she was transformed into the Goddess Tārā and gave him the blessings and the empowerment of the Tantra. Tillipa taught Ācārya Nāropa¹⁴⁹ who taught Dombhipā¹⁵⁰, Kanakaśrī, Kandhana and Thakkinagnapa¹⁵¹. Kusala the younger begged the teachings from Dombhipā and Asitaghana¹⁵² asked Kusala for them also. Jñānamitra heard them from Asitaghana and the Mahāsiddha Śantigupta¹⁵³ got them from Jñānamitra¹⁵⁴, to whom three major gurus listened. Tillipa was begged for instruction by Pilavajra

69 who was himself requested by Rāhulagupta¹⁵⁵. Dipamkāra Śrijñāna¹⁵⁶ asked Rāhulagupta for instruction and Madhyemasingha¹⁵⁷ asked Dipamkāra. He, (Madhyemasingha) was requested (for instruction) by Taraśrimitra; then in due order came Sanghaśrī¹⁵⁸, Ratnadvāja, Nayakaśrī, Dharmāśrī, Śākyarakṣita, Sujāta, Buddhaśribhadra, Jñānaratna, Jñānasena, and Rati-gupta¹⁵⁹ who transmitted them to Śantigupta. Also the Tantra was ornamented with the following names—Kandhana, Pṛvakā, Dhupirāja, Haribhañjapa, and also Asitaghana. Moreover, the Tantra was spoken of by Kanakaśrī, Lokapradha, Dharmakaraśānti¹⁶⁰ and others. Pakkinagnapa communicated the Tantra to Ācārya Mandirapāla and accordingly many lineages have spread in the meantime up to the present day. Later the teachings remained with the Mahāsiddha Zhi.ba.kho.na. and now, may they spread more widely than previously.

All that can be known from those accounts which are set out elsewhere¹⁶¹; those accounts not set out there will now be treated. Kanakaśrī, a Nepalese Kaśrimin, was born in Magadha, and was consecrated into Kurukulla's¹⁶² entourage. At Vikramashīla¹⁶³ he studied and became well-versed in all the Sūtras, Tantras and auxiliary sciences. Getting the initial empowerment for Guhya Samāja¹⁶⁴ from the Paṇḍit Dharmamitra in Bengal, he meditated for seven years, performed Japa¹⁶⁵ etc. but no auspicious signs whatsoever arose out of it. Discontinuing his

meditations, he lived as he pleased¹⁶⁶. One night in a dream, a maiden prophesied to him, "Go before Śrī Nāropa!" Then he begged Nāropa for the empowerment consecration for Cakrasaṃvara¹⁶⁷, and good quality meditation was born within him from his own natural powers. Within six months of meditation

71 he saw the countenance of Cakrasaṃvara and moreover, staying with Nāropa for a further seven years he heard an immeasurable number of Tantra Collections. He became renowned for his ability and wisdom in the unique Mahāsukha Cakrasaṃvara, the Four Brahma Abodes and The Tantra Causing Tārā to Arise. In Magadha during the reign of King Neyapāla¹⁶⁸, a follower of the God Śiva named Kasamadeva and one known as "Able Opponent" drew a heretical maṇḍala which measured one cubit across high in the sky and placed a vase in it. The Ācārya scattered white mustard seeds and the mandala being destroyed, tumbled into the jar. The Ācārya then set up an image of Tārā as tall as a palmyra tree and set it high up in the sky and even when the Ācārya was not concentrating, the heretic's mantras and fiery arrows etc., indeed all his methods were unable to overthrow it

72 and the Ācārya was victorious. The King invited the Ācārya, a "holder" of the Mother Tantra, to Vikramaśīla. Seeing Tārā's face and being supported by her Mantra he was able to subdue and join together (disparate forces) both near and far, and it is said that on eight occasions he reconciled both parties in major feuds.

As regards Kandhana, he was a Buddhist yogin who appeared as if he were very simple but who in fact was brilliant. He begged Lord Nāropa for the empowerment consecration and for the blessing for the Arising of Tārā. With this Tantra and by meditating on the Arising of Heruka in his nine forms for a period of twelve years, he saw the faces of Heruka and Tārā. Gaining too the magic powers of siddhi, he was able to go along a road a hundred leagues long in just an instant¹⁶⁹. At that time a Mongol King resided in Delhi. He had just rebuilt a great palace and the Ācārya was living nearby in an old, worn-out one. When the new palace was completed and the decrepit one smashed and broken into little fragments, at the same time the foundations of the new palace too were (magically) smashed. That

happened on three occasions. When the King heard the news he invited the Ācārya and prostrated himself at his feet. At the mere sound of the Ācārya's voice the demon (in the foundations) took the four vows. They were

- (1) never to harm any Buddhist temples
- (2) to renounce killing any palace residents
- (3) to pay homage to those who had been consecrated as monks
- (4) to make daily obeisance by calling the Buddha's name.

The Ācārya's old name had been Kandhari, and as a consequence he became known as Siddha Kandhana. He worked for the welfare of sentient beings for a long time and finally, in that very body, he departed for the heavenly regions.

Now about Thakkinaganapa¹⁷⁰. Thakki (for that is what he was called) practised various acts of low cunning for the purpose of getting a good living. It is said that he belonged to a low caste in a border (i.e. Barbarian) area¹⁷¹. The word "nagana" means "very powerful". Thakki was the strongest in his clan's branch and so his name accorded with his body. Thakki became a yogin and begged a disciple of one Mi.thub.zla.ba. for (the initiation of) Hevajra. In the south at the "Nila Bird Mountain" he engaged in one-pointed meditation for fifteen years, but no good signs arose out of it. Praying that he might achieve perfection in another birth, he leaped off a great precipice. However he was not harmed at all. A voice came out of the heavens saying, "You will become 75 a follower of Nāropa". Then, serving at Nāropa's feet he asked him for the empowerment consecration of Hevajra. Nāropa said to him, "You could not complete the Hevajra initiation. You must meditate on Mahasukha Samvara, and for that you must have the Samvara empowerment consecration." Thakki then begged Lord Nāropa for the Samvara Maṇḍala, which, being much more difficult to perform than other maṇḍalas, needed more than eight times the amount of equipment and ritual objects. At that time Thakki had none of those items and this intelligent but foolish person told Nāropa that he was unable to perform this great new Tantra of which he had just heard, and (instead) was initiated into the Tara Tantra and its inner meaning.

78 The account of Dipatkara is very well known and can be
story has not been spoken of.

centient beings, so it is said. A more copious account of this crazy maniac, he too was one who worked for the welfare of known as "unhindered". Blowing on a flute and acting in a methodology. Finally Lalitavajra attained the state of perfection Tantra, the empowerment consecration and preached about its Right teaching he gave Lalitavajra the empowerment blessing of the belowe the tree previously. That ascetic was the great Tilipa, and he met up with that self-same ascetic who had been inings, and he came to Magadha to practise the teach- other men etc. He was coming to Magadha to practise the teach- again, at a certain time, he was returning to that country, his mind assailed because of his wife who had been practising with perfect faith within himself and prostrated at the yogin's feet. tree, was a yogin and on mercly seeing him Lalitavajra felt a exploit was that he went to Magadha. On the road, in front of a Lalitavajra¹⁷¹ was from the Kshatriya caste, and one of his

so it is said.

77 Tantra. However, no extended accounts of this have been heard, two or three languages evolved from hearing discourses on this departed for the Abode of the Nagas. He too had four pupils, and after six months of strenuous meditation. Finally it is said that he abreviated explanations of the Tantra, attained siddhi powers and being given the empowerment nature of form for one month tested the (realisation of) absolute nature of form for another month. Mandirapala, a very accomplished yogin indeed, having many merited among the four Siddhas. Abhayakara's¹⁷² student likewise of centient beings and Naropa's student was not enu- During that time there was no one else who worked for the became completely invisible.

76 Thakki, seated at the head of many rows of supplicants at an offering ceremony for Naropa, came forth to make his prostra- tions, lams started to shoot forth from his body, the earth quaked and many other miracles were manifested. Finally he union of wisdom and method, he engaged (again) in one-pointed meditation and attained the highest powers of siddhi. When about his errors in performing the Samvara "Father-Mother" Having perfectly understood all the advice he was given

As for Mañjusri, he was very skilled in the practices of grammar, logic and sutras; he was not like things. (However) he became quite learned in the Tantra specifically. Performing it and evoking (Tara) he set out for India's castern river, the Ganges, and (even) on the plains he met with absolutely no hindrances at all from creatures, for he was able to forbid and repulse venomous snakes, tigers and other such harmful animals.

As for Tāraśri, he was the chief among the (religious) sects put up by the Śravakas, and in Kāśmir it is said that he crushed the glorious reputations of all the pāṇḍits, both Buddhist and non-Buddhist. He became priest to the King of Kāśmir, and the rules of the land of Chāni were brought under the sway of Tāra's Mantra and became a Buddhist.

The accounts from Saṅghāśri to Dharmāśri are not mentioned¹⁷¹.

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As for Tāraśri, he was the chief among the (religious) debates in a southern land he completely reversed the arguments put up by the Śravakas, and in Kāśmir it is said that he crushed the glorious reputations of all the pāṇḍits, both Buddhist and non-Buddhist. He became priest to the King of Kāśmir, and the rules of the land of Chāni were brought under the sway of Tāra's Mantra and became a Buddhist.

As for Mañjusri, a disciple of Aśva, he was very learned elsewhere¹⁷².

grove in the Land of Gujarat and for six years he made a lady
83 he did very carefully imbed. He made his abode in an empty
Secret Mantras and the teaching of the Arising of Tārā and this
Kanakasrl his root teacher. He studied only the Doctrines of
Lokapāda was a pupil of the Kṣatriya caste and he made
The account of Haribhāṇī is not mentioned.

one who attained siddhi,
It is said that Dhūpīrāja of the washermen's caste also was
cd under the ground.

ordinary degre of siddhi and was able to wander quite unimpeded-
consumed by flames. By his prayers, he (Bukipa) attained the
twelve months, and after that, one night all the flowers were
he was practising his evocations not a single flower aged for
finally set up his madala in a grove of spr-kā flowers. While
from the Siddha Kandarpa, practised them for a long time and
the empowerment consecrations and abbreviated instructions
heard this particular tantra. Siddha Bukipa having received all
82 and Gittipala, but it was from the Acarya Jñānasena that he
of the Tantra Collection from Jñānasena, Jivascna, Srijanupala
understanding etc of (the Tantra of) Kurukulla. He heard much
Tantra of the whole troupe of Mahasukha Samvara and an
especially those of Tārā's Tantra, Mahakala, the "Arising"
mantra and tantra collections as well as their empowerments,
The Acarya Ratnupta⁷⁷ went to Nepal to seek some of the
many amazing portents.

mantras as offerings, and the madala itself was possessed of
measures of rice and a jar of barley beer as well as two thousand
constructed a very great and elevated madala with two full
attained siddhi from his consort known as "Lotus Holder". He
Nepal and performing all the (requisite) deeds of a yogin, he
the power to perform it too. Later in his life, while living in
mcanings, and being laimed in the unique Tantra of Tārā he got
81 He understood many tantras in both their inner and outer
born in that country was ordained by the Abbot Jñānaratna.
srībhāra and Jñānaratna both also came to this land. Jñānasena,
Kambuja⁷⁸, and was ordained from the Kṣatriya caste. Buddha-
As for Sujata, he was the Abbot of Dantapurī Temple of
known for having just those sorts of power (which can destroy).

Meditating solely on the production of *Tara* (outside oneself) and here final perfection (within oneself), having attained the Dakini's prophecy and been supported by twelve consorts, for six months he performed arduous practices to gain knowledge and found the desired siddhi. Once while staying in that place, the Gārlög King of the country came to the Acārya's part of his land to sightsee. Having seen the Acārya's peasant spot he asked, "Whence is it that lives in this grove?" The King's attendants replied, "This, o King, is the abode of a Buddhist." Then the King started to plunder the place, and instantly both the interior and exterior of the house were completely engulfed in flames and Acārya having full knowledge of the siddhis prayed and the King and his attendants were prevented from escaping. The flames subsided. After that, the Acārya said, "Now King, if you make offerings to Buddhists everything will be alright, but if you do not you will be destroyed this very instant." The King swore an oath that he and his whole lineage would never Buddhists and from then right up to the present time, the Kings, although and from the Gārlög People, have made their principal homages to of the Gārlög People, have made their principal homages to

In that previously mentioned country there were few, if any, Buddhists.

84 Meditating solely on the production of *Tara* (outside oneself). Gārlög King of the country came to the Acārya's part of his land to sightsee. Having seen the Acārya's peasant spot he asked, "Whence is it that lives in this grove?" The King's attendants replied, "This, o King, is the abode of a Buddhist." Then the King started to plunder the place, and instantly both the interior and exterior of the house were completely engulfed in flames and Acārya having full knowledge of the siddhis prayed and the King and his attendants were prevented from escaping. The flames subsided. After that, the Acārya said, "Now King, if you make offerings to Buddhists everything will be alright, but if you do not you will be destroyed this very instant." The King swore an oath that he and his whole lineage would never Buddhists and from then right up to the present time, the Kings, although and from the Gārlög People, have made their principal homages to

85 From that starting point by gradual stages up to the present time Buddhists but nevertheless that King erected eight temples. King was coming to have faith in the Buddha, the Muslim Acārya has flourished there. At the time when the Buddha's Doctrine has flourished there. At the time when the King was coming to have faith in the Buddha, the Muslim Acārya's known as Kājī set fire to the Acārya's abode. However, teachers known as Kājī set fire to the Acārya's abode. However, he transduced them with a ritual gaze¹⁷ and all of them swooned and were petrified rigid. After three days without any nourish-

86 And once hundred Tara Temples were also built. The King was destroyed. In place of each village a Buddhist shrine was erected and by merely scattering white mustard seeds they were all The Acārya went to all the Muslim villages near the Lohita river the King's wrath and fled far away to their country in the west. were received by the tolling of a bell. They were greatly afraid of men in their relatives prayed (to the Acārya) for them and they were received by the tolling of a bell. They were greatly afraid of

Padma-Nārāṭsvāra" (The Lotus Lord of Dance) and a mantra initiated into the Māyābhā "Consecrated, Expelled Breath of

(receiving) temple was also built. Formally, because the majority of the King's subjects were Brahmins and heretics, the main priestsly officials were the Gārlaṅg Kājīs. Those who held the heretical doctrines were about one thousand in number. Other than the twenty fully ordained Buddhist monks there were no Buddhists, and yet it is said that within the Acārya's lifetime many Muslims were converted and that the King invited many Buddhistas. Thus the supported (Buddhist) monks increased to about two thousand. Once in that land a great famine arose.

The Acārya, drawing from underground a great store of grain, gave each citizen a hundred measures of grain, and getting pecuniary funds from the Nagas and Yakṣas, he gave once to every poor barb-and each person a tota weight¹⁸⁰ of delicacies. Later in a park in the land of Dravida he came upon a child with all the marks of death about its body. He performed the ritual of resuscitation¹⁸¹ and in its state of non-practition. He enshrinéd it in a reliquary and in its static of non-practition. He enshrinéd it in a reliquary upon it, restoring the body to its previous static with his blessings, because they were prone to receive their previous forms, he made them regain those bodies for sixty years. There too, for a period of ten years he did things for the welfare of certain bodices involved because invisible members of his entourage of consorts. Both Tarāśrīmītra and Dharmakṛṣṇānti¹⁸² heard him is not mentioned. Saṅghāśrī asked him for instruction and him was fully advised.

89 The accomplished meanings of tantras, sampāṇnakārmas¹⁸³, initiation abbreviaed Acārya Lokapradīpa bestowed evocations, of explanations for men were adhered to.

89 The accomplished meanings of tantras, sampāṇnakārmas¹⁸⁴, initiation abbreviaed Acārya Lokapradīpa bestowed evocations, was fully advised.

him is not mentioned. Saṅghāśrī asked him for instruction and him was fully advised.

100 Dharmakṛṣṇānti is renowned as being omniscient in this Tantra from the Acārya himself.

Moreover, having performed the rite of Consciousness Transference¹⁸² between bodices on six occasions in three years, the bodices involved became invisible members of his entourage of consorts. Both Tarāśrīmītra and Dharmakṛṣṇānti¹⁸³ heard the bodices involved because invisible members of his entourage of consorts. Both Tarāśrīmītra and Dharmakṛṣṇānti¹⁸³ heard this Tantra from the Acārya himself.

88 but because they were prone to receive their previous forms, he made students' bodies no longer subject to old age and death, because he engaged in many kinds of work. He made eight of his Acārya had entrance doors. Also while he was in Dravida which in its static of non-practition. He enshrinéd it in a reliquary and in its static of non-practition. He enshrinéd it in a reliquary upon it, restoring the body to its previous static with his blessings, but because they were prone to receive their previous forms, he made them regain those bodies for sixty years. There too, for a period of ten years he did things for the welfare of certain bodices involved because invisible members of his entourage of consorts. Both Tarāśrīmītra and Dharmakṛṣṇānti¹⁸³ heard

MAY HAPPINESS INCREASE! JOY!

Finally as regards the very precious explanations of this Tantra, the Mahasiddha Śāntipada caused them to spread widely, and I myself, having very thoroughly studied both explanations, that is Śāntipada's Inconquerable Elocutions and my own Guru's exclusive instructions, as well as the eight minor areas of examination, have come to believe that it is as a result of my previous merits in the Land of Snows that I have been fortunate enough to attain them.
 The final coming of the Profound King of the Mother Tantras, and the Source of the Origin of Tārā Tantra have been written down in accordance with the Guru's precepts by Rgyal Khamspa Tāranatha who has prepared this work.
 These words were spoken when I was thirty years old,¹⁶⁷ at Gser.mooq.ca.n. Monastery¹⁶⁷.

1. OM SVĀ STŪ! An opening, benedictory mantra (S.N.31)

2. Tib. Blā.mā. Skt. Guru. The spiritual guide or teacher. By paying homage to him, the supplicant "centers" the text with the Guru's blessing and tactfully acknowledges the author to be, in fact, the Guru himself. The reader of the text could be no acknowledgement that without his own Guru there could be no most fully developed by the 8-11th cent. A.D. The practice of tantra utilises recitation of mystic phrases (Skt. japa), construction of cosmic representations (Skt. māyā), secret gesture (Skt. mudrā) and envisagement of divinity (Skt. śadhana). The philosophical basis for tantra may be seen in Guenther, H.V., *Yugamaddha—The Tantric View of Life*; Léssing, F.D. and Wayman, A. Mkhās. Grub. Rje's Fundamentals of the Buddhist Tantras; Wayman, A. The Buddhist Tantras. In tantric practice conventional status of physical deities (Skt. mūḍha) and mudras (Skt. māyā) are totally disregarded, hence the dim and mental phenomena are totally disregarded, hence the dim view of tantra held by many scholars.

3. Tib. rgyud Skt. Tantra. A class of religious texts which became most fully developed by the 8-11th cent. A.D. The practice of tantra utilises recitation of mystic phrases (Skt. japa), construction of cosmic representations (Skt. māyā), secret gesture (Skt. mudrā) and envisagement of divinity (Skt. śadhana). The philosophical basis for tantra may be seen in Guenther, H.V., *Yugamaddha—The Tantric View of Life*; Léssing, F.D. and Wayman, A. Mkhās. Grub. Rje's Fundamentals of the Buddhist Tantras; Wayman, A. The Buddhist Tantras. In tantric practice conventional status of physical deities (Skt. mūḍha) and mudras (Skt. māyā) are totally disregarded, hence the dim and mental phenomena are totally disregarded, hence the dim view of tantra held by many scholars.

4. (S. N. 2) This homage and the subsequent four cover the main

5. Tib. sprōs. dāñ. brāl. Skt. Niśprapāñca. Literally "separated from diversity". See Guenther, H.V. *The Life and Teaching of Nāropa*, p. 4 Note 3, for a succinct, clear discussion of this term. As Guenther points out, the separation from diversity is inclusive of all tendencies rather than being their exclusive term. Tib. bṣam-byis.mi.khyab.pa) or as Ruegg puts it simply ("Inexpressible"; (The life of Bustom Rinpoche p. 172).

6. Tib. tshugs.rje.chen.po Skt. Mahākāraṇa. The divinity of Great Compassion. He is usually personified as the two-

Notes

armed form of (Tib.) *Spyan.ras.gzigs*, or as he is more commonly known (Skrt.) *Avalokitesvara*. This two-armed form is known as (Tib.) *Phyag.na.pad.ma*, or (Skrt.) *Padmapâdi*. For common iconographic confusions between *Padmapâdi* and forms of (Tib.) *Byams.pa* or (Skrt.) *Mâtrîcyâ* see Grunwedel, A. *Méthologie du Bouddhisme au Tibet et en Mongolie*, pp. 126-127.

7. Tib. *Rgyal.ba*. Skrt. *Jina*. Literally, "The Victorious One".

8. Tib. *De bzin.gscgs.pa*. Skrt. *Tatthagata*. Literally, "He who has thus gone" or "He who has thus come". An epithet of the Buddha. See Snellgrove D.L. *Buddhism Himalaya*, pp. 9-10.

9. Tib. *Rhâ.sgma*. Skrt. *Dundubhiśvara*. Literally, "Drum sound".

10. Tib. *Ye.scs.zla.ba*. Skrt. *Jñânaçandra* Amoghavidhi (p. 367 col. 1).

11. Tib. *Nyan.thos*. Skrt. *Srävaka*. Literally, "Hearer". This term refers to a follower of the Theravada, the so-called "early" form of Buddhism. Most often in tantric texts it appears as a mildly pejorative term or as a purely descriptive term for the adherents of the Buddha (see Snellgrove, D.L. The *Herajra Tantra* Vol. II, iii verse 53, also p. 56 N. 1).

12. Tib. *dge.bduu*. Skrt. *Sabgña*. The order of Buddhist monks. See the present account on pp. 27 (end) to 29 for an account of Târâ's conversion of some Sravakas to the Mahâyâna.

13. Tib. *Byan.chub.sems.pâb*. Skrt. *Bodhisattva*. Literally, "Hero who practise as laymen.

13. *Tib.* Byan.chub.tu.scms.bskyed. *Skr.* Bodhicittotpada. *Dicitio-*
nary p. 858 col. 1.

14. *Tib.* dpag.tshad. *Skr.* Yojana. A distance measure of approxi-
mately one mile. See Monier-Williams, M. Sanskrit-English
Dictionary p. 858 col. 1.

15. *Tib.* Byan.chub.kyi.scms. (*Skr.*) Bodhicitta must be thoroughly
aroused before the path to enlightenment may be trodden. This
stage of arousal is formalised by the taking of the Bodhisattva
Vow. See Matic, M. Entering the Path of Enlightenment
(Tib.) *Bodhicitta must be thoroughly* (*Tib.*) *Byan.chub.kyi.scms. (Skr.) Bodhicitta must be thoroughly*
Literally, "the arising of the concept of enlightenment". The
concept of arising of the concept of enlightenment". The
concept of arising of the concept of enlightenment". The

16. According to more orthodox (monastic) views, it is only in
the form of a man that one can become a Buddha. This view
is most commonly held in Theravada countries (Burma,
Ceylon, Thailand etc) and is implicit in the "monastic"
Mahayana sects who, although not openly discouraging
female monasticism, nevertheless give to it a sense of basic
utility. This extends to Tibet as well as to Japan where the
monastic practice has traditionally been a male province.
"serious practice has traditionally been a male province.
The monks in this passage are exhorting the process to follow
the traditional norm.

17. *Tib.* bkhor.ba. *Skr.* Samsara. The cycle of death and rebirth
containing within itself the great suffering of bondage to
impermanence, release from which is the aim of all Buddhist
practice.

18. *Tib.* mi.skye.ba. *Skr.* Anutpada, Literally, "non-originating".
To see that dharmas are non-originating once has reached the
highest levels of meditation and has, at this tenth level (Skr.

Bhāmī), seen the real nature of mental and phenomenal states as uncreatable, without beginning, having no defining boundaries etc. See Ramānau, V. Nāgārjuna's Philosophy as presented in the Mahā-Prajñāparamitā-Sastra, p. 263.

19. Tib. Sgrōl-ma. Skt. Tāra. Literally „she who saves“.

20. Vibuddha as a qualifying term is defined by Edgerton in his Buddhist *Hypbrid Sanskrit Dictionary* as one who is „thoroughly enlightened“ (p. 494 col. 1). In the present context the Vibuddha „very vast“ is the name of a previous Buddha.

21. See Note 25 where Amoghasiddhi appears as hero of one of the five families of Buddhas.

22. Tib. ḥod-Lha. Skt. Kāmadevā. Literally, „the god of desire“.

23. Some of these names are given to various of the twenty-one forms of Tāra as epithets in the „Homages of the Twenty-one Tāras“ prayer. (Tib.) Rje-brtsun, sgrōl-māti-phyag-hisbal. One Tāras“ prayer. (Tib.) Rje-brtsun, sgrōl-māti-phyag-hisbal. See Note 162.

24. Tib. Spyan-ras-gzigs. Skt. Avalokiteśvara. The name of the Bodhisattva who represents Great Compassion (s. Note 6).

25. Both Avalokiteśvara and Tāra have a very special position of affection in Tibet for it is said that the former, in the form of a monk, and the latter, in the form of a rock-demoness of a family head, i.e. one of the so-called five Dhyanī Buddhas, human psychic and seems to be a western invention. (And it should be noted that this term is given no currency in Buddhist circles and seems to be a western invention.) And at the discretion and division of the master, according to the predominant mental characteristics of the candidate.

26. See text/translation pp. (48-58) for the Eight Great Fears, and pp. (17-35) for the Sixteen Great Fears. The Sixteen and pp. (17-35) for the Sixteen Great Fears, The Sixteen Great Fears, displaying as they do, a preoccupation with much of the world and are of greater relevance there than remembered that these are still the very basic crises of life in nations seem unsophisticated these days, but it should be noted-legend and avoidance of natural-phenomenal expla- maniacal. The Sixteen Fears are those of 1. enemis 2. lions 3. elephants 4. fire 5. poisonous snakes 6. brigands 7. prison 8. ocean waves 9. leech-eating ogres 10. leprosy 11. Indra's angels 12. poverty 13. loss of relatives 14. royal punishment 15. vajra missiles 16. ruination. The Eight Great Fears substantially cover the above fears. They are, 1. fire 2. blood 3. imprisonment/apostasy 4. brigands/ritual sacrifice 5. attack 6. tigers 7. poisonous snakes, 8. demons. A beautiful hymn to Tārā as Protectress from the Eight Fears, composed by Candragomin may be found in Becher op. cit. pp. 229-230. 26A. Could this be the so-called "vast world age" (10³) Great Ages (Sk.) Mahakalpas) known as Asamkhyaya? See Edgerton op. cit. p. 82 col. 2.

Buddha	Faith	Type of Wisdom	Magnitude	Position
Vairocana	Tathāgata	Absolute	Centre	
Aksobhya	Vajra	Mirror-like	East	
Ratnasambhava	Jewel	Sameless	South	
Amitabha	Lotus	Discrimination	West	
Amoghasiddhi	Karma	All Perfecting	North	
Colour	Symbolic	Type of	Aspect of	Personality
White	Teaching	Delusion	Form	
Blue/Black	Earth-Touching	Wrath	Consciousness	Lok-legend and avoidance of natural-phenomenal expla-
Yellow	Bestowing	Malignity	Sensations	maniacal. The Sixteen Fears are those of 1. enemis 2. lions 3. ele-
Red	Meditation	Desire	Impulses	phants, displaying as they do, a preoccupation with
Green	Carlessness	Envy		much of the world and are of greater relevance there than

27. The ten directions are the four cardinal points, the four intercardinal points, the nadia and the zenith.

28. Potala Mountain. A peak in south India and the traditional abode of Avalokitesvara. The succession of Dalai Lamas who bear within them the "Compassion-Essence" of Avalokitesvara, lived until 1959 at the Lhasa Palace also known as Potala. Because of its perfect position in the world and its divine resident, the south Indian Potala was regarded as one of the axes on which the world rested.

29. Tib. klu Skt. Naga A class of serpent divinity whose abode is always underground. They possess rabulous wealth and it treated with due veneration may bestow some of it on men. Often, in texts such as this, we find gods and sages have had to subdue the Naga's more disruptive activities and "bind" them to the earth. When pacified their bodies are sometimes used as repositories for holy objects etc. Nagas have as their responsibility, care and maintenance of water supply, both above and under ground level. Sullying water brings swift responsibility, care and maintenance of water supply, both

30. Tib. gnod-sbyin. Skt. Yaka. Literally, "bringer of harm". Yakṣas figure quite prominently in Tibetan and Sanskrit religious literature. They are a class of vindictive aerial spirits who delight in mischievous-making. They, like the Nagas (see above note) may be pacified and "bound" and subsequently become excellent guardians of the Doctrine. Much of the popular player in Tibet is aimed directly at the placation of Yakṣas and Nagas, especially in their omnipresent household forms such as god of the cart (Tib. tshab. lha.) and the god of the beam (Tib. gdun. lha). Although not strictly speaking Yakṣas, these latter groups are classified as such by Tibetans. Offerings to them can cause smallpox, migraines, shills in foundation of the house etc. (See Note 84)

The dark age.

1. rdzogs.ldan.dus.	Satayayuga	in which beings are wholly good	Tretyayuga	in which beings are 3/4 good	Dvaparayuga	in which beings are 1/2 good	Kaliyuga	the age of conflict.	4. rtso.d.ldan.dus.
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exact repetition is the correct mode of intoning mantras, often up to 100,000 times before a divinity can be coerced to impart its powers to the aspirant.

32. The Four Ages listed below are common to both Buddhist and Hindu world concepts. Kaliyuga in which we are now is often referred to as the "Dharma-enditing Age". All four yugas (ages) make up one Great Age (Skt. Mahayuga).

or „personalization of the tantric mystery“. Dakinis can assist in ritual, empower tantrikas and impart wisdom to them. An interesting biography of a most famous dakini, and an associate to Padma Sambhava, the 8th century teacher of north-west India, may be found in *Gnāt-Guṇamukhāḥ*, *īgroli-gtso-mo-rgyal-jun-ye-ses-mtsho-rgyal-gyi-rnam-rhāḥ*, *pa-deṇ-jdaṇ-zes-byāba*. A biography of this type traces a fine line between being a mystic dream and a historical account.

39. *Tib. ūkya-scn-gc*. Skt. *Sākya Śinha* An epithet of the Buddha.

40. *Tib. khro-bo.mi-gyo.ba*. Skt. *Krodhācalā*. A fierce, six-armed, three-faced guardian deity of the northeast direction.

41. *Tib. dkyil-khor*. Skt. *Māyāla*. A symbolic representation of a mental state to be attained. The māyāla can be painted onto scrolls, walls, made of coloured powders or constructed out as architeconic māyālas (*Tib. blo-labs*). Among the precious metals or woods. Many Tibetan temples are set up in the form of a mandala.

42. *Tib. dkyil-khor*. Skt. *Māyāla*. A symbolic representation of tutelary divinity in the form of a māyāla. See Tucci, G. *The Theory* or tutelary divinity is the symbolic pricing of the whole universe in the form of a māyāla. See Tucci, G. *The Theory* and Practice of the Māyāla.

43. *Tib. dri-za*. Skt. *Gandharva*. Literally „carrier of odours“.

44. *Tib. shags-kyi-tchag-pa*. Skt. *Mantrayāna*. Literally „the path all airborne pests, including minor diseases.

45. *Tib. dhos-grub*. Skt. *Siddhi*. The attainment and experience of mantra.“ See Note 31.

46. *Tib. phyag-na-radio-rgje*. Skt. *Vajrapāṇi*. Literally „holder of known as a Siddha.

the adamantine spirit. He is one of the patron saints of yogis qui aspects and who expresses symbolically the powers of the Powerbolt“. A Bodhisattva who has both fierce and trans-

49. *Tib.* *dpaþ·bo.* *Skt.* *Vira.* Literally "hero". In the present context the word "hero" would have little meaning, and common usage a *dpaþ·bo*, refers to any tantra who has usage of the term *dpaþ·bo*, has a slightly different accent. In the medium is a male he is called "pawo". The colloquial by gods or demons who speak through her mouth. When *dpaþ·mo*, as "a female medium who is said to be possessed in her *My Journey* to *Lhasa* (p. 30 Footnote 1) refers to the so I have used the term "tantric initiate". Mc David-Neel context the word "hero" would have little meaning, and in her *My Journey* to *Lhasa* (p. 30 Footnote 1) refers to the

Buddha's authority, for in this context it seems historically tradition too and has attributed it to *Tara's Tantra* of the *Uddiyana* as possible that *Taranatha* heard of this *Indrabhuti*. It is possible that *Taranatha* gave them to of the *Vajrayana*, made by the Buddha, and gave them to schools, *Vajrapani* collected in *Uddiyana* endless revelations *pahisde.ming*. Vol. N.A., p. 15) that according to some tantric *Buddha* relates (*rgyud.sde.hie.zab.don.sgo.libyed.rin.chen.gces...* *Uddiyana* as the centre from which the tantras had originated, racched Tibet from the Indian initiatic schools, considered of the above mentioned work says, "Other traditions, which *Tantra* Vol. 1 pp. 12-14 for this problem). Tucci on pp. 212-3 *Painted Scrolls* Vol. 1 p. 232 and Snellgrove, D.L. *The Heravara Council* with the Siddhas of that name. (see Tucci, G. *Tibetan Indrabhuti* who adopted the young *Padmasambhava* is often transformed into a "pre-birth" of that monarch. The King transformation into King Indrabhuti actually infers a time and we can assume that what is referred to as *Vajrapani's* works on the tantras. The text is here discussing a mythical Lakshminikarā was equally renowned for her central role India in the second half of the 8th cent. A.D. His sister who lived in the Land of Uragyan (Uddiyana) in north-west. 48. The name of an Indian king famous for his tantra practice of wealth and the Protector of the Northern Regions. His abode is known as (*Tib.*) *lacch.lo.cañ*, or ("Place of) Willows". *Tib.* *rnam.thos.sras*. *Skt.* *Vaisravana*. Best known as the God In this latter form he is known as (*Tib.*) *gšan.bahi.bdag.po*. homage being paid to him at the beginning of such works, and is also considered as Lord Protector of Secret Texts,

undertaken a particularly rigorous discipline (e.g. immured isolation, protracted postulations etc.) and whose renown has spread to surrounding laymen who generally refer to him literally „gathering) in their last etc.

50. Heruka. A class of fierce divinity met with in meditations or change of form and consciousness. Hence they are most frequently seen in the hiatus between death and rebirth (Tib. bar.do). Heruka is generally classified as one of the Emporer Asoka (known as Priyadarasti—„beloved of the Gods“) in the third century B.C. was initiated so that the heretical Buddhist missionaries overcame especially to Ceylon, and South-East Asia. See 2500 Years of Buddhism, A.V. Bapati (ed.) pp. 39-42.

51. The Third Buddhist Council held during the reign of the Emperor Asoka (known as Priyadarasti—„beloved of the Gods“) was a gathering of divinities meeting in meditation wisdom holding divinities.

52. Tib. srin.po. Skt. Rakṣasa. A class of demons who are extremely fierce, cannibalistic and inimical to the Buddhist teachings. However such demons may be subdued and „abandoned“ to defend the faith as so-called „protectors of the dharma.“ (Tib. chos.skyo. Skt. Dharmapala) In such a form they are still subject to periodic oath-renewal, especially if they are female Rakṣasa who are regarded as the most horrendous.

53. Tib. mdo. Skt. Sūtra. Discourses attributed to the Buddha himself.

54. Tib. saḥs.rgyas.phal.po.che./phal.che.ba. Skt. Buddhavata-māvatāmaka. Classified as a sūtra (see previous note) of the „intermediate promulgation“ of the law of the Mahayāna, in which the perfection of wisdom texts were taught. See Lassing and Wayman, mukhaś grub.rje's Fundamentals pp. 47-49.

55. Tib. rnal.hbyor.spyod.po. Skt. Yogacara. A philosophical stance which posits the absolute as consciousness, all—perva-

Atīśa, in a commentary on his famous Bodhipatihapradīpa, divides the tantras into seven groups. For a note on this, and a masterly exposition of the raison d'être for the four-fold grouping see Lessing, F. and Wayman, A. *mukhas*, grub-rje's *Fundamentals*... p. 100 F.N. I and chapters 3-7.

1. **bja.bahi.rgyud.**
2. **spyod.pabi.rgyud.**
3. **rnal.hbyor.rgyud.**
4. **rnal.hbyor.bla.mcd.rgyud.**

Tib. SKI.

“Consciousness only” philosophy (Tib. scms. tsam. Skt. Vijñaptimātra). Debates between Nāgārjuna’s Madhyamika Skt. Paramārtha, and the expediency true—Tib. don-dam-pa. view of two truths (that is, the really true—Tib. kun-rdzob. Skt. Samūrti) and the unreality of all things and the Yogacara Skt. Mahātma. Generally, “Great being”. A general honorific name applicable to virtuous beings as well as to past Buddhas, although this latter usage is less common. These “Great Beings” work on earth for the welfare of sentient creatures in much the same way as Bodhisattvas—indeed the names contain greater variations than their sattvas.

56. Tib. bdag-nyid-chen-po. Skt. Mahātmā. Literally, “Great being”. A lively theological wrangles to this day.

57. Tib. ho-bo-nyid. med. smra-ba. Skt. Niśvabhāvādīn. functions.

58. Tib. byam-dpal. Skt. Mañjuśri. The Bodhisattva who embodies the nature of wisdom.

59. Tib. byams-pa. Skt. Mañtreya. Literally, “Love”. A Buddha, at present residing in the Tuṣita (celestial) realms and said to become the next earthly Buddha.

60. The division of tantras into four groups depends at heart, on their structure and internal methodology. These structures differ due to the ability and depth of realization of the aspirant, and his entry into one of the practices depends largely on his Guru’s discretion at least initially. The four groups are:

natu^re of im^{mu}nity". Vajrasattva symbolises the perfection Adamantinic. In the practice of the four classes of Tantra which in realisation of the non-duality assumes the nature of the Vajrasattva assumes primacy of the adamantine group of Buddhas who are responsible for administering the Vajra oaths and the other samayas (vows).

62. Tib. zuu-hjung. Skr. Yuga-anaddah. This term refers to the very core-concept of tantric philosophy in which the perfect realisation of the non-duality calls it. (*Hewastra Tantra* "two-in-one" as Snellgrove calls it. (The text of Taranatha's *dam-pa*-chos-hbyun. says on page 67 of but hereafter as the *rgya-gar-cho*-hbyun. says on page 67 of the Saranath edition (lincs 14-15): "dehi-tshe-sar-phoyes. ri^gs-kyi-tsho^g-ma-de-byu^ñ-ste-shags-lam-la-brten-nas-dhos-grub. kyi-yul-bhang. lar. rgyal-po-hari-isandara-zes-byas-ba-isandara-bi. the *Saranath* edition (lincs 14-15): "dehi-tshe-sar-phoyes. ri^gs-kyi-tsho^g-ma-de-byu^ñ-ste-shags-lam-la-brten-nas-dhos-grub. rgyal-po-hari-isandara-zes-byas-ba-isandara-bi. Vol. I p. 22f.) The text of Taranatha's *dam-pa*-chos-hbyun. says on page 67 of but hereafter as the *rgya-gar-cho*-hbyun. often referred to as the *dgos*. *hodod-kun-hbyun*. *chic-hipha*-s-pa^ñ-yul-du-jil-lar-dar-ba^ñ-i-lshul-gsal-bar-sion-pa-dgos.

63. Taranatha's *rgya-gar-cho*-hbyun. says, on p. 70. lincs 3-6, "hdi supported by the mantra path, attained *Siddhi*..."

64. Tib. ril buhi dhos grub. Skr. Gujika Siddhi Literally "the with a thousand attendants vanished..."

western land of Malava, the King Bhogideva (sic.) together (see note 37) and in Dodhabhari, a certain area of the with a thousand attendants attained the Vidyadharra Body ba.../". At this time in the land of Odisha, the King Mu^ñja po-bho-dzi-de-ba-hkhor-ston-dan-bcas-pa-ri^g-pa-hdzin-pa^ñ-i-lus-grub-pa-dan/ub-phoyes-ma-la-wahi-phoyes-gcig-do-dha-ha-ri-zes-byas-bar-rgyal-hkhor-ston-dan-bcas-pa-ri^g-pa-hdzin-pa^ñ-i-lus-grub-pa-dan/ub-dag-dan-dus-mtschus-parao-di-bi-saphi-yul-du-rgyal-po-mu-u^ñja.

Taranatha's *rgya-gar-cho*-hbyun. form, given by Lamas to their disciples and certain pounds and given by Lamas to their disciples and certain form, rilju (p. 77 line 15, Saranath text). The type of pills here referred to are the kind specially com-

Taranatha in describing the same event uses the abbreviated Tib. ril bu. Literally, "pill". In his *rgya-gar-cho*-hbyun., magic power of "pills".

bounded and given by Lamas to their disciples and certain form, rilju (p. 77 line 15, Saranath text). The type of pills here referred to are the kind specially com-

layment as a sacrament to be taken at specially chosen crises times, for which specific details are given. Such pills are usually taken in times of extreme danger, like-force weakness, various substances such as metals, herbs, salts urine etc, after certain dreams etc. They can be compounded out of muhi Buddha came and it is noticeable that many of his early caste in Hindu society. It was from this group that Sakya-S. The Culli of Tarā pp. 252-253 and 283-284.

Most common sizes vary from pinched to pea size. See Beiger, but the benediction given them is the "activating agent".

Tib. rgyal.rigs. Skt. Kṣatriya. The warrior caste, second highest converts and patrons came from Kṣatriya background.

66. A land to the west of Central India probably near to Gujarat.

67. Tib. rab.tu.dpam.bohi.sgron.ma. Literally "very heroic Tarā."

68. Tib. ci.bde. "at large", "ad libitum", also the name of a tantric text only refers to Tarā as (Tib.)dpaḥ.po. "hero".

This is the name given to the first of the twenty-one Taras.

"The Quarters of the Ocean-God". In this text the divinity *Indzans.blin.* (gsuin.rab.gces.brus, edition pp. 36-40) contrasted towards intruders in his realm, see the fifth story in the *Indo.*

69. For an example of the attitude of another such ocean deity college at Vikramashila (see note 166).

"The Quarters of the Ocean-God". In this text the divinity *Indzans.blin.* (gsuin.rab.gces.brus, edition pp. 36-40) contrasted towards intruders in his realm, see the fifth story in the *Indo.*

70. The deities here mentioned are all from the Hindu pantheon.

71. Tib. dgč.bsnycn. Skt. Upasaka A Buddhist layman who while living a secular life has nevertheless undertaken to abide by the eight precepts, namely to abstain from killing, stealing,

72. Tarā's true letter mantra is, "Om Ta-re tu-ta-re tu-re svā-ha". food, objects of sensuality, luxurious surroundings.

The mantra is specifically for the form of Tarā known as Green Tarā (Tib. sgron.jaḥ). This mantra is extremely widely known, rivaling even the mantra of Avalokiteśvara (Tib.

73. *Tib.* *sā.zā.* *Skt.* *Pisaca.* A class of malicious ogre who belong to the class of (*Tib.*) *srim.po* (*Skt.*) *Rakṣasa* (see Note 52).

74. There are numerous references to the *Sendhapa Sect* in his-tories of the period, e.g. *witnes-ses accounts etc.* *Taraṇatāha*, *Dharma-pāla* of Bengal (770-810 A.D.) (see pp. 39-41). The Tibetan monk *pilgrim*, *chag.lo.tsa.ba.chos.rje.dpal* (known as *Dharmaśāvinī*) comments on the *sacri-stanaship* of the holy site of *Vajrasana* (see Note 91) by them in 1234-1236 A.D. (see *Biograp-hy of Dharmaśāvinī*, a *Tibetan Monk Pilgrim*, *Asṭādhaśatikā-Prajñāpāramitā* he was carrying on his back and had listened to a lengthy dialectic against *Nāgārjuna* the *Mādhyamikā* philosopher. We can see that their tenure of the holy spots of central-north India, however variable it may have been, extended over at least five hundred years and the above-mentioned incidents show that they were a force major in the land. Whether the *Sendhapas* (also known as *Sānidhavas* in the land, *Shāradapīṭhas* (see Note 94) or *Sānidhavas* (Roe-rich op.cit. p. 63 or text—*Vāraṇasi* edition p. 44) or *Sānidhavas*) were from Ceylon as *Dharmaśāvinī* states partially from Sindhu as *Nalinakṣha* Durst suggests in *The Age of Imperial Kanauj* ed. R.C. Majumdar (p. 273) is research yet to be undertaken. Their undoubtedly influence on this period is beyond question.

75. *Tib.* *bcom.brāg.* *Skt.* *Mātūrā.* A city near *Precious-day* *Agra*, and of considerable importance during the Buddha's time, as an intellectual centre and trade centre.

76. *Tib.* *rin.po.chc.sna.bduṇ.* In the present context I think that simply „seven precious gems“ are here referred to. However, *rin.po.chc.sna.bduṇ.* may also refer to the seven most precious *būchāb.bduṇ.*

are 1. the Wheel of the Doctrine, representing righteousness; 2. the Wish-granting Jewel (Truth); 3. the Ideal Wife (Love); 4. the Ideal Minister (Wisdom and Justice); 5. the Ideal General (Courage and Loyalty); 6. the Ideal Elephant (Strength and Stability); 7. the Ideal Horse (Freedom). These seven ideals are often shown in miniature statuettes or woven carpet designs as auspicious symbols much as the eight lucky signs are yet free from the cycle of death and rebirth (see Note 17).

77. *Tib.* Lha.mā.yin. Skt. Asura. Literally "not gods". A class No. 3.

78. Varanasi—the "new" name for the ancient city of Kasi. Under British rule it was referred to as Benares. Indians have called it Varanasi for many centuries, and its re-use was an assertion of independence after 1947.

79. According to Tarantsha's *rgya.gar.chos.hbyun*, a King Jayadevai named the state of "rainbow body" (see Note 140).

80. Ayodhya. A city prominent in Buddhism until after the 6th cent. A.D. It is approximately two hundred miles north of Varanasi.

81. Tirhut; Tirahut—the old city of Videha. About 175 miles north-west of Varanasi.

82. *Tib.* tsamparfa Skt. Campāra. Classed as a "border land" on the southern borders of West Nepal and India. It is said the Tharu tribe now inhabiting the jungle and terrai valleys (Sarnath text, p. 25, line 17). "Tharu" may also refer to (*Tib.* rha.ru) by Tarantsha in the *rgya.gar.chos.hbyun*.

83. *Tib.* *rdō.rje.lhun.ba*. The term "rdō.rje." has two meanings. One is uniquely philosophical and can be taken to mean that which is unchangeable, an absolute. This adamantine nature has given its name to the so-called path of tantric Buddhism, masterly explanation of the Vajrapath). However in *Tib.* *Vol. I pp. 209-263*" The religious ideas. *Vajrayana*," for a *Vasishtha's text*, (*Skr.*) *Vasishtha* has a much simpler meaning. According to hoary Indian myths (*Tib.*) *rdō.rje.* or (*Skr.*) *Vajra* is the term used for thunder, hence the misnomer "thunderbolt" for *Vajrayana* was common in early interpretations. Here we are told of a phenomenon allied to that of thunder—that of *Ulaming metal* which Tibetans believe is hurled earthwards by the power of thunder and lightning. Tibetans believe that such heavenly metal (*Tib.* *gnam.lcas*, literally "sky metal" or *rhog.redchū* literally "heavenly pebble") is thrust into the earth and remains in various shapes depending on whether the subterranean Nagas have made it rise to the soil-level. Often such lumps are dug up and bear a stunning resemblance to divinities of the Tibetan pantheon. Such images are considered to be of very great value. One in my possession has a marked similarity to the Goddess Tara. According to Dass, S.C. (*Tibetan-English Dictionary*), p. 754) they also frequent mountain passes where, unless protected by travellers, they suffocate the latter with poisonous vapours.

84. *Tib.* *gnod.sayin*. *Skr.* *yakṣa*. Literally "harm giver". A class of malevolent spirits who are accorded frequent worship by Tibetans. They were often represented on the temple door posts where they acted as protectors. Precincts and on door posts where they acted as protectors. According to Dass, S.C. (*Tibetan-English Dictionary*), p. 754) they also frequent mountain passes where, unless protected by travellers, they suffocate the latter with poisonous vapours.

85. *Tib.* *gnam.lcas*. See Note 83
(*See Note 30*)

86. The river Sindhu appears to be the ancient name for what is now known as the river Indus.

87. *Tib.* Klu.sgrub. Skr. Nāgārjuna. A great Mahāsiddha (great perfected yogin) who was taught by Saraha (also known as Rahula). Nāgārjuna is frequently confused with the Mādhyāra-mikā teacher of the same name who lived about the late first-mid-second century A.D. The tantric siddha Nāgārjuna possibly comes from the period of early-mid sixth century A.D. These two legends may be found in Chatopadhyaya, A. or in the text pp. 158-159 (see Note 88).

88. These two legends may be found in Chatopadhyaya, A. or in the text pp. 201-202 and 208 or in the text *Tāranātha's History of Buddhism in India* (A translation of the *rājāgarbhasūtra*) pp. 142-143 and 148.

89. This legend may be found in Chatopadhyaya, A. pp. 212-222 (Sarnath ed.) pp. 142-143 and 148.

90. This legend may be found in Chatopadhyaya, A. op.cit. P. 253 or in the text p. 186 (see Note 88).

91. *Tib.* rdo.rje.gdan. Skr. Vajrasana. Literally "the adamantine seat". The site where the Buddha gained his Enlightenment, situated at the present-day town of Bodh Gaya.

92. The site of present-day Rummindei (Lumbini) near to the ancient site of Kapilavastu, just inside the Nepalese border.

It was on this site that Queen Mayadevi gave birth to the Buddha from her side. At the time it is possible that the grove at Lumbini was a place of pilgrimage for women with child, and that a visit to the grove of the goddess there was considered that this image was made of stone (p. 75). Text (Varanasi ed.) states that this image was made of stone (p. 75). Text (Varanasi ed.)

93. Chapter 5 of Rocrich, G. *Biography of Dharmasvamini*, states that this image was made of stone (p. 75). Text (Varanasi ed.)

94. This and many subsequent accounts are so close in style and language to those in the *Biography of Dharmasvamini* that one cannot rule this text out as one of Tāranātha's sources. This incident may be found in the Biograpy on p. 75 and in the Text (Varanasi ed.) on p. 46, line 12 to p. 47, line 6.

95. The Mahāabodhi Shrine is the temple built over the site of Buddha's Enlightenment (see Note 91). At the time of Dharma-svamin's visit (1234-1236 A.D.) it was in the charge of Hīna-

96. This temple was known as Mori Vihāra (Dass, S.C. A Tibetan-

yānist sacerdans from Ceylon (see Note 74).

98. This incident is given a little longer explanation in Tāraṇatīha's *rāya-gar-chos-hbyun*, where (in the Saranath text p. 204, line 18 to p. 205 line 2) it is said that the Scandhas were broken into pieces and became booty"). This substantially agrees with the version given by B.N. Datta in *Mystic Tales of Lama Tāraṇatīha*, a *Religio-Sociological History of Mahā-agama* (loc.cit.), "the image (i.e. the silver Hcruka) was broken into pieces and became booty"). This substantially agrees with the version given by B.N. Datta in *Mystic Tales of Lama Tāraṇatīha*'s text, *bkaḥ-baḥs-bdaṇ-jdān-gyi-brgyud-paṭi*. Grünwedel's *Edelsteinmine*, itself a translation into German of Tāraṇatīha's text, *bkaḥ-baḥs-bdaṇ-jdān-gyi-brgyud-paṭi*, was probably Dharmapala. (See Note 74).

99. Buddha Śrijñāna is the same person as the Buddhaśrama was reflected to on p. 65 of this translation.

100. *Tib. sde.snod.gsum Skt. Tripitaka*. Literally "three bundles". This term denotes the triple classification of the Buddhist canon into its most basic groupings: 1. *Tib. ḫdulba*, *Skt. Vinaya* (Monastic Discipline). 2. *Tib. mdo.sde*, *Skt. Sūtra* (Religious Discourses) 3. *Tib. mton.chos*, *Skt. Abhidharma* (Metaphysics).

101. There appears to be some unexplained relationship between the Guhyasīla referred to here and *gṣaṭ-baḥi-hāni-tshul*, in the fact that the Tibetan equivalent of Guhyasīla is *gṣan*. His teacher, mentioned a few lines below, The conclusion lies in the fact that the Guhyasīla referred to here and *gṣaṭ-baḥi-hāni-tshul*, (Metaphysics).

bañi.śāśvashūl. Normally Tarantatha gives the pre-initiatic name; of a student in such cases where the acolyte adopted his Guru's name after instruction. This name-adoption was very common practice and still remains today. To infer that the Guru was a Tibetan because his name appears in the language of that land appears historically indefensible for at this time Tibet had no developed teachers of her own. We can only assume that Guhyasila adopted this name of his Guru in deference to him, and that Tarantatha, not knowing Guhyasila's pre-initiatic name, could only differentiate him from his teacher by using the same, known name in two languages. Prof. G. Tucci in his *Tibetan Painted Scrolls* (vol. I, p. 391) says, "Indian tradition attributed Taras' initiatic revelation to Guhyasila and to Havyaghoṣa". This translation refers to Guhyasila and to Havyaghoṣa". This translation refers to "gilt wave", see Snellgrove, D.L., *The Hevajra Tantra* Vol. I, byin.rabs. (Sk.) Adisṛīhaṇa, literally "power wave" or "gilt wave", see Snellgrove, D.L., *The Hevajra Tantra* Vol. I, "gilt wave", see Snellgrove, D.L., *The Hevajra Tantra* Vol. I, and its Dakinis par excellence. (See Notes 35 and 48.)

103. Oddiyāna: Uḍḍiyāna; Urgyān. The last of these names is the Tibetan equivalent of the former. It is considered that Uḍḍi-

104. Tib. gsum.po.khro.bo. Skt. Bhairava. One of the class of licee protectors of the doctrine. (Tib. chos.skyon. Skt.

105. Tib. bskyed.pa. Skt. Upatikkrama (or Upānākrama). This Dharamapāla).

rdzogs.pa. or (Sk.) Sampatikkrama (or Sampannākrama). These emanations are subsequently absorbed or recreated within the mediator and the stage of final perfection is said to have arisen. This later state is known as the stage of (Tib.) "creation to oneself. This is the stage of "creation of the mayādala" refers to the mediatorial vision (or creation) of a divinity, ex-

wealth.”)

from the lowest caste, was fully blessed with a fine body and rashes. pa. zig (“The Ācārya Rahulabhadra, although rīgs.yin.kyan.gzugs.dan.lohs.spyod.dbañ.phug.phun.sum. lines 12-14), “slob.dpon.sgra.gcān.hdzin.bzañ.po.ni.rīgs.dmañs. rg)a.gar.chos.lib)un says further of him (Sarnath ed. p. 90, 111. Tib. gra.gcān.hdzin.bzañ.po. Skt. Rahulabhadra. Taranatha’s Buddhasm, Part 2, pp. 130-132.)

bu-ston’s chos.hbyung. (Transl. Obermiller, History of bhadra, Nāgārjuna’s most illustrious spiritual successor. See 110A. The student of Nāgārjuna, and with the younger Rahula. 110. See Notes 60 and 87.

Mystologie du Buddhism au Tibet et en Mongolie, pp. 165-166. Family (see Note 25) of which he is a patron. For an illustration and a description of Hayagrīva see Grünwedel, A. 109. Tib. tra.mgriñ. Skt. Hayagrīva. Literally, “the horse-naked Hayagrīva.

Nāgārjuna is said to have heard the Tārā Tantra from recitation of Tārā’s Tantra (see Note 101). The tantric siddha 108. Hayagrīva together with Guhyasūla are prime sources for the Tib. rab.tu.dgañ.ba. Skt. Pramoda/Pramudita.

This typus of work relies on “conventional” values such as “perfections” etc. and is considered markedly inferior to the tantric path by tantrikas. The texts on which the Mahāyānist teacher commentarial literature on the tantras themselves. bases his philosophy and his actions are however often simply reinterpreted by the tantrikas and still play a major part in 107. Tib. scs.rab.kyi.pha.rol. tu. phyin.pa. Skt. Prajñāpāramitā. class of Mahāyāna texts of which the basic premises form the foundations of tantric philosophy but at several removes.

Tib. sgs.rab.kyi.pha.rol. tu. phyin.pa. Skt. Prajñāpāramitā. A mukhaś.grub.rje’s *Fundamentals* . . . pp. 163-173.

pp. 64-73. For a discussion of (Tib.) bdag.bskyat. (trans- See Guenther, H.V., *Treasures on the Tibetan Middle Way*. forming self into deity) see Léssing, F. and Wayman, A. for the understanding of tantric meditation and practice. accurate generation and realization, are of prime importance These stages (Tib.) rim.pa of production and perfection or more

117. See Chatopadhyaya, A. op.cit. pp. 199-209 for a full account of the life of Candragomil. See Note 88 for text reference for Candragomil's protection from the Fear of Water.

116. *Tib. blo.braun.*
P. 33).

115. See Chatopadhyaya, A. *History of Buddhism in India* p. 196, FN 3 for a discussion of the name *nyi.ma.sbas*. I follow her small account of Suryagupta's main deeds and Traṇatīha specifically mentions that he was a Tāra Śiddha. This is despite its subject section on eminent Indian pandits, and siddhas in its authority of the work (*Tib. sbs. rab.* (Sk.) *Prajñā* which names gives Ravi Gupta as equivalent for the Tibetan (*Prayāda*).

114. According to Traṇatīha's *rgya.gar.chos.hbyun* (text p. 101, lincs 3-4), Nagamitra instructed dgč.ḥdun.sruṇ.ba (Sk. *samgharakṣita*).

113. A female Yakṣa (see Note 30).
activities and is not considered a separate skill.
they say ḥdul.ba, is to be understood as perverting all such although there are variations between individuals. In general rules). Lamas I have consulted favour the above divisions, sdeb.sbyor. and naḥ.rig., substituting ḥdul.ba. (monastic Prof. Tucci in his *Tibetan Painted Scrolls* (vol. I p. 94) omits gso.—medicine

bzö.—craft, painting, imagery etc.
;grā.—grammar (Sk. or *Tib.*)

naḥ.rig.—skill awarness
gtan.tshig. (tshad.ma)—logic
The five major areas

sdeb. sbyor. — composition/prosody
zlos.gab. — drama

māhon.brjod. — lexicography/rhetoric
(skar.) rtśis—astrology/mathematics

syān.hag. — poetry
The five minor areas

areas of knowledge:

112. In Tibetan monasticism there are five minor and five major

and Assam in particular.

are still publicly undertaken in her name in Bengal, Nepal
tainted with fresh blood, and consequently vast animal sacrifices
and of destruction. Also known as Kali, she must be propi-
127. Durga, the consort of Siva, the Hindu divinity of creation
Zimmer, H., *Philosophies of India* pp. 608-610.

Dasgupta, *History of Indian Philosophy*, Vol. I Part VII or
altered form, souls were regressed to their bodies. See S.N.
only underwent change at the end of each aeon when in
phenomena as real and the soul as real and posited that they
Vedanta, Mimamsa, Yoga and Nyaya. The Vaishikas saw
systems of Brahmanic philosophy, the other five being Saakhya,
126. Tib. byc.brag.ru.smar.ba. Skt. Vaishika. One of the six
systems of Brahmanic philosophy, the other five being Saakhya,
Kalhana's *Rajatarangini* in the Seventh Taranga.
A.D. died 1101 A.D. See an account of him in Pandit, R.S.
125. King Hrit Haradeva of Kashmir acceded to the throne 1089
124. Tib. Lha-hi-sen-ge.
habited the north-west of India (see Note 129).
(p.54) says they are the Turuska from the act.ch. who in-
zabs.druh. in his dictionary *dug.yig.rhon.mhi.dgoms.rgyan*
their translation of "Turuska". For example tsch.bran.
The Tibetans however frequently use the word "Garlog" as
from the Garlok (Qarluq) who are a specific group of Turks.
invaders of India. In Tarantaka's works it is distinguished
123. Turuska is the general Sanskrit name given to the Turkish
present-day Madhya Pradesh.
A kingdom lying just to the north of the Vindhya hills in
divinity to whom first reverence and first offering is made.
121. Tib. thugs.dam/yidam. Skt. Isradevata. One's own tutelary
rod.bla.ma's. works.
where the above lineage is confirmed by extract from kloin.
120. See Prof. G. Tucci, *Tibetan Painted Scrolls*, Vol. I p. 391,
(Oddyana).

271-272 for a fuller account of the life of Llavastra of Urgyen
Tib. sgeg.paphi.rdo.rje. See Chittopadhyaya, A. op.cit. pp.
Jñanamitra of Kashmir.
A. op.cit. pp. 220-222 for a full account of the life of Sarva-

118. Tib. rhas.m.khyen.pahi.bes.gyuen. See Chittopadhyaya,

128. See Note 100.

129. Tib. gar-log. The Turkish Quruluq tribe (see Note 122). An article I am unfortunately unable to see but which promises to be of prime importance is Hoffmann, H., Die Quarlung in Tibet. *Tibetisch-Deutsche Literatur* (Oriens, 3).

130. In B. Datta's *Mystic Tales of Lama Taruvalia* (see Note 98) a similar description is given by a Turukha of monks. He says, "In my country such shaven-heads with red coats had not been before..." (p. 95).

131. Tib. Sañśrgyas-lhabas. Skt. Buddhadasa. Chatopadhyaya, A. op.cit. p. 150 FN 10 says, "Yuan-Chuang mentions one Buddha-dasa as the author of the *Mahāvibhāṣa*: but Waterer comments, "As this work is a book of the Sarvāstivādin School of the Hinayāna, its author cannot have been the Buddha-dasa who was a contemporary of Vasubandhu and a disciple of his brother Asanga. Very little seems to be known about any Sañśvara writer with the name Buddhadasa and there is no author with this name in the catalogues of Buddhist books known in China and Japan." Neither any work is attributed to him in *Tg* (*bstan-hgyur*).". However, referring to the later part of Buddhadasa's life, Tarantatha says, "...and in this way, Buddhadasa, the disciple of Arya Asanga, worked for the welfare of the living beings in the latter part of his life." (Chatopadhyaya p. 177).

132. Tib. dkon-mchog-gsum-gyi-hbaṇs. For a fuller account of this life, see Chatopadhyaya op.cit. pp. 190-191.

133. Tib. phyogs-kyi-glauṇpo. Skt. Diguṇa. A philosopher and teacher of the Vijnanavāda School. He lived in the 5th century A.D. He was a learned debater and debated the leading dialecticians of his day. Diguṇa in particular investigated the fallacies of two heresies he took as valid sources of knowledge, namely perception and inference. Many of his works are available today in the Tibetan translations. See also sec. Chatopadhyaya op.cit. pp. 35-36 for a succinct account of his life. Also see Chatopadhyaya op.cit. pp. 181-182, a brief bibliography of him. See Scherbašky, *Buddhist Logic* Vol 2 Appendix IV for a contrast of Diguṇa's views on content of know-

135. Possibly referring to the tribe known as the Tharu (*Tib.* मथाह्) in Sanskrit and Tibetan is that cited by V. Bhattacharya.
ru. lit. „utmost limit”, „border place“), at present inhabiting
of the lowland Terai and Siwalik Hills of western Nepal. Dr
Bahadur Bisht in his *People of Nepal* (p. 108) quoting Shri-
Vastava, *The Tharus, A Study in Culture Dynamics*, says,
„The Tharus are a Mongolid people or predominantly so,
who have successfully assimilated non-Mongolid physical
features as well.“ The character follows an interesting discussion
of Tharu accounts of their origins. My own observations in
this part of Nepal may be of relevance here. The predominant
impression is that the vast majority of ancient stelae found
from Jumla to Dullu, and from Jayakot to Thidru have Tibetan
Buddhist graffiti on them, although many stelae come from a
very much earlier age than the Tibetan frequentation of the
areas. It appears that the stelae date to approx. 9th cent. A.D. and the
Buddhist tracks (frequent and on the trade routes) all stop at
the range north of the Siwaliks, the Mahabharat Lekh. Dailekh
on the north side was the last town on the Jumla-Surkhet
track that I noted Tibetan inscriptions, despite the fact that
south in Surkhet Valley lay the ruins of a large and most
imposing Buddhist vihara (temple) seemingly built approx.
10th cent. A.D. and possibly ruined in the recent land

patients' medicines to his own advantage. See also Ven. doctor at Lhasa who used traces of this potion in his female Where the gods are mountains (p. 247) who tells of an old Lama larch use is borne out by R. von Nebecky-Wojkowitz (in his its "secret" usage the aphrodisiacal powers it contains. This (p. 55) mentions it only as an euphoriant derivative and gives as Tsche.bartan.zabs.druh.) in his dag.yig.lihon.mih.i.dgongs.rgyan. of the ox of second quality (p. 215). Tseten Shabdrolong (Tib. nal purposes the elephants' stone is of best quality and that Dass in his Tibetan—English Dictionary says that for medical rumiant animals, known in English as bezoor stones. S.C. A yellowish hard stone found in the interests and lives of 138. Tib. gi.ham/gi.wan/gi.had./gi.wam/gi.wan/hgiyu.wa/ghi.wam.

David-Neele, My Journey to Lhasa pp. 305-308.

phurbus which contain magic powers. See for example A. by the officiating Lama. There are several legends about as a weapon against demons which have been consecrated forth 137. The phurbu is a ritual dagger with a three-edged blade, used bibliography.

short title ro.sgrub. or ro.dhos.grub. are mentioned in the Buddhisticed by the Tibetans, where they are known by the Pancavimsati (The 25 corpse stories) and the same stories The Age of Imperial Unity Chap. X), known as the Verala dirtya (for a debate on his dating see R.C. Majumdar (ed.) An interesting collection of stories attributed to King Vikrama. Zombie in History of Religions, Vol. 4, No. 1 Summer 1964. Quoted in an article by Turcill Wyllie, ro.langs.—The Tibetan The origins, limitations and legends about them are discussed in articles by a malicious spirit. Of all the demons which wardly, the ro.lahs. is often the easiest to deal with as its stalk the Tibetan mind, although the most gruesome out- been revived by a malicious spirit. The ro.lahs. is a corpse which has 136. Tib. ro.lahs. Skt. Verala. The ro.lahs. Nepal is most interesting in this regard.

G. Tucci's Preliminary Report on two scientific expeditions in epigraphically a (Tib.) mtab.ru. (border area) indeed. Prof. area (as well as the Dang Valley 35 miles east of it) secured subsidies in the Surkhet Valley. This valley, a Tharu tribal

139. *Tib.* བදුද්ධිසි. *Skt.* Amṛta. Literally, "nectar". A potion or Recchung Rinpoche Tibetan Medicine esp. pp. 69, 74-76.

140. *Tib.* ༐ ཡ ར ས. lit. "rainbow body". It is said that certain saimes attain the rainbow body within their lifetime and that sweet odour, as a sign of their inner attainments. Philosophy in the Kingdom of Bhambala, in Ayodhya etc., on the north of the Ganges and in all the regions of the cast and west of the Yamuna...". There was another awkward hiatus in which Buddhism lacked the usual support from royalty, from century 908 A.D. (the death of Narayanapala), the end of the first Pal dynasty by Mahipala I. Atisha (Dipamkara Sriyantra) was one of the first to reverse the trend of defeat by Trithikas of Buddhists in debate. This series of defeats was probably due to the dwindling numbers inside the monasteries when royal largesse was lacking. An 80 to 95 year gap in debating practice and authoritative adjudication gave the Trithikas have reversed. See Chatopadhyaya, A. *Atisha and Tibet* p. 406.

141. See Note 136.

142. Taranatha in his *rgya-gar-chos-kyi-yun*, translated by Chatopadhyaya, A. as *Taranatha's History of Buddhism in India* says (p. 314) "Already after the death of King Dharmapala, in the Kingdom of Mrithikas and Melchhas gradually increased the number of Mrithikas and Melchhas and in the Kalinga of Bhambala, in Ayodhya etc., on the north of the Ganges and in all the regions of the east and west of the Yamuna..." The usual support from royalty, from century 908 A.D. (the death of Narayanapala), the end of the first Pal dynasty by Mahipala I. Atisha (Dipamkara Sriyantra) was one of the first to reverse the trend of defeat by Trithikas of the Trithikas who were advancing over Buddhists which Atisha's arrival is said to have reversed. See Chatopadhyaya, A. *Atisha and Tibet* p. 406.

143. Buddhadhyana is the same person as the Buddhaśrīyanu whose monastery was damaged by the Sandhas at Vajrasana (see p. 406).

144. Tib. man.nag. Skr. Upadēśā. An explanations of a text in pp. 39-40 and Notes 98 and 99).

145. Tib. nāg.po.chen.po. Skr. Mahakala. Lit. „the great black a detailed but highly abbreviated form.

146. Tib. gḍan.bzi. Skr. Brahmanihāra. Lit. „the four (Brahma God Siva.

147. Tib. dur.khrod.bsil.ba.tshäl. Skr. Śīlavāna. A renowned cūḍāṇīmīty.

148. Tib. dur.khrod.bsil.ba.tshäl. Skr. Śīlavāna. A recognized Tibetan Book of the Great Liberation p. 118). The act of dūcāntīng of cemeteries“). (Evans Wentz, W.Y. (ed.) The Tibetan Book of the Great Liberation p. 118). The act of meditating in graveyards was (and still is) one of the requirements for a yogin to fully his training in fearlessness. The Śīlavāna was „one of the eight cemeteries of ancient India, in all of which one after another the Lotus-Born One (Padmasambhava) practised the yoga of Sāsānika („re-birth in areas of altruistic love, compassion, sympathetic joy and abodes“. The practice of these four involves self-training in cemetry (Skr. Smāśāna) north-west of Nālandā University (Skt. Śīlavāna) a very popular among Yogins because of its fearsome aspect. The Śīlavāna was „one of the eight cemeteries of ancient India, in all of which one after another the Lotus-Born One (Padmasambhava) practised the yoga of Sāsānika („re-

149. Tib. dur.khrod.bsil.ba.tshäl. Skr. Śīlavāna. A recognized Tibetan Book of the Great Liberation p. 118). The act of dūcāntīng of cemeteries“). (Evans Wentz, W.Y. (ed.) The Tibetan Book of the Great Liberation p. 118). The act of meditating in graveyards was (and still is) one of the requirements for a yogin to fully his training in fearlessness. The Śīlavāna was „one of the eight cemeteries of ancient India, in all of which one after another the Lotus-Born One (Padmasambhava) practised the yoga of Sāsānika („re-

150. Tib. dur.khrod.bsil.ba.tshäl. Skr. Śīlavāna (Röcīch, C. op. cit. 11) when Dharmasvāmin visited Śīlavāna (Röcīch, C. op. cit. p. 85) he found it quite horrifying with „...numerous venomous snakes with spotted bodies and black heads, of the size of a man's thigh. The tops of thickets (in the forest) used to shake and emit a cracking noise when these snakes moved about.“ (See this translation pp. 60 and 61.).

151. Tib. dur.khrod.bsil.ba.tshäl. Skr. Vajradhara, the personalization of the main teacher of Naropa. He is considered by Tibetans to have received his own instruction directly from (Tib.) Wisdom/Method combination. See Datta, B. op.cit. pp. 41-42 (for a brief account of Tilipa.

149. *Nāropa* (1016-1100 A.D.) was the most renowned disciple of *Tilipa* (see above note). The transmission lineage went from *Nāropa* to the Tibetan *Mar-pa*, of *Lho-brag*. (1012-1096 A.D.) from whom it spread inside Tibet into the sect known as (*Tib.*) *bkaḥ-bagyud*. See *The Life and Teaching of Naropa* by H.V. Guenther and the *Biography of Mar-pa*. also exists in a French translation by Bacot, J. *La vie de Marpa le traducteur*.

150. *Dombhipā*, also known as *Śrī Dombī*. A brief account of him may be found in *Datta*, B. op.cit. p. 45.

151. See an account of *Thakkingnapa* on page 74 of the present work. He occurs as 19th in the list of 84 *Siddhas* given by Prof. G. Tucci in *Tibetan Painted Scrolls* Vol. I p. 228.

152. *Asitaghana* is said to have lived over 200 years (*Datta* op.cit. p. 49).

153. *Tib.* *zi ба.ဆာ.ပါ*. *Śk.* *Santigupta*. For a brief account see *Datta*, op.cit. p. 82ff.

154. A full account of *Jñānamitra* and his transmission to *Santigupta* may be found in *Datta*, op.cit. pp. 85-90.

155. *Rahulagupta* was one of the teachers of *Dipamkara Śrijñāna* (Arisha). See A. *Charopadhyaya Arisa and Tiber*, p. 67.

156. See above note. The book referred to is an excellent compilation, giving a clear account not only of *Dipamkara Śrijñāna*, but also of Buddhist society at the time (see Note 174).

157. The name „*Mādhyemasiṅgha*“ is translated throughout the text (see p. 78 for his life). In his *rgya-gar-chos-hbyun*, *Taranatha* uses the Tibetan for of the name—*dbu-mahi*. see.

158. *Sanghāsti* was a Nepalese disciple of *Sakyāstī-Bhadra*, the “Great Kāśminī Pāṇḍī” (*Tib.* *Kha-ché-pa-n-chen*) who lived ge. (text p. 228 line 17).

to Uckramasilla in Chatopadhyaya, A. Artha and Tibet.

164. Tib. gsa-ni-hdus. Skt. Guhyasamāja. One of the pātavon—dictioes of tantric texts, particularly for the (Tib.) dge-lugs. Sect of Tibetan Buddhism. The other two protectors are Hcavajra (Tib. dgys-ns. pa .rdo .rje.) and Cakrasamvara (Tib. bkhor-lo. sdom-pa/bde.mchog). See Bebyter, op.cit. pp. 47-54.

165. Tib. bzlas-brjod. Skt. Jāpa. Literally, "muttering". This refers to the repetition of mantras in private ritual, often up to many thousands of times. For the "Four Members of Muttering", their preliminary obsecances, exhibition of Dhāranis and mudras etc. see Lassing, F. and Wayman, A. mukhas.grub.rje's Fundamentals... pp. 159-195 (especially pp. 187-195).

166. I am unclear as to whether the phrase (Tib.) ci-boe(r) here refers to living "ad libitum" or to the tantric college at Vikramaśīla which went by the same name. It is possible that it appears that he left Vikramaśīla to undertake his seven years of meditation, which, having allied, gave him a free period before the arising of his dream advising him to go to Naropa (see Note 68).

167. See Note 164.

168. King Neyapāla/Nayapala reigned in Bengal from 1038 to 1055 A.D.

169. This particular Siddhi (power) is known in Tibetan as riṇi.

A circuit of this nature takes a "fast-moving caravan many days. Samye Monastery, Lhoka and back to Goltsan in two weeks. Nag-mtho-skyid-phug. Monastery in Goltsan District to Lhasa, the "Great Callcr" whose rhythmic steps take them from the gods are mountains (pp. 229-233) gives an account of (pp. 183-198), and R. von Nebsky-Wojkowitz in his Where Magicians in Tibet describes three meetings with such persons by the workers. Mcle. A. David-Néel in her With Myetics and Various reports differ in the degree of trance entered into of one monk's travel are reduced to a few days duration. In an instant is more in the realm of magic than of body/mind control. In riṇi.gom, as it is generally understood distances in a literally "wind walking", although to cover distances gom. Literally "wind walking", although to cover distances.

A circuit of this nature takes a "fast-moving caravan many days. Samye Monastery, Lhoka and back to Goltsan in two weeks. Nag-mtho-skyid-phug. Monastery in Goltsan District to Lhasa, the "Great Callcr" whose rhythmic steps take them from the gods are mountains (pp. 229-233) gives an account of (pp. 183-198), and R. von Nebsky-Wojkowitz in his Where Magicians in Tibet describes three meetings with such persons by the workers. Mcle. A. David-Néel in her With Myetics and Various reports differ in the degree of trance entered into of one monk's travel are reduced to a few days duration. In an instant is more in the realm of magic than of body/mind control. In riṇi.gom, as it is generally understood distances in a literally "wind walking", although to cover distances gom. Literally "wind walking", although to cover distances.

170. See Note 151.

171. Linking the idea of a "border area" with Barbarianism is common in Tibetan literature, where the Tibetans say of themselves that their great distance from India (Tib. དྲାରମାସବିନୀ) is a religious merit indicator! Tibetans are like cattle and do not understand it! Prior to this incident Dharmaśāmin had said (p. 63) "The 'middle' as explained in the Doctrine, is that 'where there is study, reflection and meditation'. A border region is characterized by the absence of study etc." The same as that used by Taranātha in the present text (Tib. ༄ མଥାପ୍ རକ୍ଷୋପ୍) — Varanasi text of Biography of Dharmaśāmin since 1959 light from Tibet.) In Roerich's Biography of Dharmaśāmin (p. 65) the Tibetan monk, being saluted by a Raja (King) says, "Such a great Indian Raja saluting a religious master! Tibetans are like cattle and do not understand it!"

172. Tib. དྲାରମାସବିନୀ. (sbras-pa). Skr. Abhayabikāta p. 27, line 16).

173. I have put the particle "ta" in the name given in the text Gupta. charyya, B. Nispanna yogavali of Mahapundita Abhayabikara- in India, pp. 313-316, Datta, B. op.cit. pp. 64-67 and Bhāta- him sec A. Chātrapadhyaya, Taranātha's History of Buddhism (Tib. གྲྙା-ଶାନ). For another of Taranātha's accounts of Upādhyāya (Processor, Tib. mukhaṇ-po) for some time, if Monastery in that period, while there he acted as (Skr.) A.D. and was one of the leading thinkers of Vidyamāsila (guptas) This Pandit lived in the late 11th to early 12th cent. Tib. དྲାରମାସବିନୀ. (sbras-pa). Skr. Abhayabikāta p. 77, line 1)

174. I have put the particle "ta" in the name given in the text the present anecdote. It is unlikely that he is the same Lalita-disciple of Tiliipa (988-1069 A.D.) and this is confirmed by babs.bduṇ.ladan. (see Datta, B. op.cit. p. 42-43) that he was a the early 11th century A.D. for Taranātha says in his bkaḥ-spelling for "Lalitavajra". This particular Lalitavajra is of (p. 77, line 1) because it appears from context to be a mis-Gupta.

175. This Siddhi can also be known as (Tib.) weeks" (p. 232). This Siddhi can also be known as (Tib.)

rkāṇ-mgYogs.—"Aect foot".

—*jo.bo.rje.lha.gcig.dpal.ldan.a.li.sas.rgya.gar.du.bstan.pa.jilalar*.
 journey (for study) to the land of gold (Sktr. *Suvardadvipa*)
 and also the account of his proselytizations in India and his
kjir.rnam.jhar.rgyas.pa. by *nastsho.tshul.khims.rgyal.ba.*
 pp. 51-83, see also the *jo.bo.rje.ldan.mare.mazad.yes.es.*
 in DAs, S.C. *Indian Pandits in the Land of Snow* especially
lhar.rgyas.pa. by *hybrom.station.pa.* and also the *jo.bo.rjehi.rnam*
 of Atisa from various sources, including the *jo.bo.rjehi.rnam*.
Nima (*Tib.* *Nag.dbañ.nyis.ma*) has compiled a new biography
Tiber by Chatopadhyaya, A. In this section Nagwang
 Atisa see the introduction to section 6 (p. 397) of *Atisa* and
 174. For a list of important Tibetan sources for a biography of
 pupil of Tilipa (988-1069 A.D.).

it would be unwise to put him as late as the "later" Lalitavajra,
 aunt of King Indrabhuti, with the same name as his forbear
 that same period as Lva-va-pa. Even assuming a later descent
 Indrabhuti, and this confirms the "early" Lalitavajra as from
 back to the cast after the "siddhi competition" with King
 and Lalitavajra go from Urgyan (*Oddyana*—see Note 103)
 lines 8-13 and Chatopadhyaya, op.cit. p. 245). Both Lva-va-pa
 A.D. In Taranatha's *rgya.gar.chos.hbyu* (Sarnath text p. 179
 puts Kambalapa/Lva-va-pa in the period approx. 750-850
 of Laksminkara, the sister of King Indrabhuti. This then
 Kambalapa is also known as being one of the main Gurus
 Abhiseka to King Indrabhuti (see Drama, op.cit. p. 26).
 Lva-va-pa see Chatopadhyaya, op.cit. p. 152 Note 20) gave
 by Taranatha who says that Kambalapa (identical with
 That three are indeed two Lalitavajras is further suggested
 op.cit. pp. 59-60 and Chatopadhyaya, op.cit. p. 244).

this Siddha too who gave instruction to Lalitavajra (see Drama,
 this places that particular Lalitavajra in the later half of the 9th century. It was
 8th century A.D. and the first half of the 9th century. It was
 This places that particular Lalitavajra in the later half of the
 18-p. 179, line 8. Also Chatopadhyaya, op.cit. pp. 244-245),
 which the latter was defeated by him. (Sarnath text p. 175, line
 engaged in a "siddhi competition" with King Indrabhuti, in
 (Sarnath text p. 176 line 13ff), for this person is said to have
 referred to whom Taranatha refers in his *rgya.gar.chos.hbyu*.

174A. But see Note 158.

175. From *Taranāthī's* description of this land in his *History* of
Buddhism in India transl. by A. Chatterjee (p. 330) it
 appears to have been in the regions of what is present-day
 Upper Burma.

176. *Taranātha History*, of... (p. 330) says that *Kambuja* (*Kamboja*)
 is to the east of Assam. The Dantapuri Temple here referred
 to cannot be the one to which he refers on p. 186 which was
 in south India. The far east of India and the Archipelagos
 of Indonesia were, at this time thriving Buddhist centres.

177. See Datta, B. op.cit. pp. 81-82 for a short account of the
Aśvayā Raṭṭigupta.

178. For the ritual instructions for performing the four gaṇas
 of overthrowing, subduing, conjuring and petrifying, see
Sculpture, D.L. *The Hevajra Tantra*, Vol. I pt. I, chap. XI,

179. *Tib.* Padma-gar. Skt. Padma—Narceśvara. Literally, "Lotus
 Verses 1-7.

180. A tola is an Indian weight of approx. grammes.
 181. For this ritual known as groh-pūjā, in Tibetan, and the related
 ritual of consciousness transference (*Tib.* ḷpmo ба) see the
 translations by Lama Kazi Dawa-Samdup of the two-fold
 and *Secret Doctrines* (pp. 253-274).

182. See the above note
 183. *Tib.* chos-phyun-zhi ба. Skt. Dharmakārasanti.

184. See Note 105.

spel ба.дан.гсер.глин.ла. phlebs. pa.sogs.kyi.rnam.тиш.

185. Tib. *sbyu-nasrag*. Skt. *Homa*. An ancient Indian Vedic concept of sacrifice in which clarified butter and various grains are ritually consigned to purified fire. This ceremony was adopted by Buddhists in India who, most probably like the Nepalese Tibetans, both Buddhist and Bon utilize this ceremony, as do Buddhists of today, see little difference in the two paths. Many other Mahayana sects in Asia, for example the Shingon sect of Japan. See Šubligravc, D.L. *The Nine Ways of Bon* (Tib. *Gcsan-po*) nvert. See Ecclat, A. *mkyen (mkhyen) brise's* cast of Shigatse town, on the southern bank of the Tsang-po (Tib. *Gcsan-po*). nvert. See Ecclat, A. *mkyen (mkhyen) brise's* Guide to the holy places of Central Tibet, pp. 70 and 162.

187. Literally, "The Golden Monastery", situated about five miles the *rgya-gar-chos-hbyun*.

186. That is, four years before he wrote his monumental work *the "essence"* of fire, inscribed on rocks around the flame west Nepal). Note the "seed" (Skt. *Bija*) syllable "Ram", performing thisrite in the world mountains of Dolpo (North-plate I for a superb photograph of two myin-ma-pa lamas sect of Japan. See Šubligravc, D.L. *The Nine Ways of Bon* (Tib. *Gcsan-po*) nvert. See Ecclat, A. *mkyen (mkhyen) brise's* cast of Shigatse town, on the southern bank of the Tsang-po (Tib. *Gcsan-po*). nvert. See Ecclat, A. *mkyen (mkhyen) brise's* Guide to the holy places of Central Tibet, pp. 70 and 162.

OM ; (I pay) Homage to You, Noble and Holy Tara!
 Homage to you Tara, O swift and courageous One,
 Who's very eyes flicker like lightning, Thou
 Born from the open flower
 Of the lotus-lace of the protector of the triple world.
 Homage to You whose face is filled
 With a hundred autumn moons,
 O Thou who glows with the delicate light
 Of a thousand assembled stars.
 Homage to You, adorned with gold and blue lotuses
 Held in your hand,
 O Thou whose activities are generosity, perseverance,
 Austerity, tranquility, equanimity and meditation.
 Homage to You, O crest-jewel of the Tathagata,
 Who has attained limitless victory.
 You are supported even by the Jinas sons, the Bodhisattvas,
 Who have gone beyond ordinary states.
 Till the countless worlds as well as space, and you are always
 Praising the sevenfold world beneath thy feet
 Homage to You, who, with the sounds „uttara“ and „ham“
 And summoning all beings before you.
 Homage to You, before whom Indra, Fire-Gods, Brahma,
 Wind-Gods and Shiva all pay homage.
 Thou art also praised by Spirits, Zombics, Yakshas,
 As well as by Gandharva Spirits.

Homage to the Twenty-one Forms of Tara

Appendix

Homage to You, who, with the syllables „rai“ and „phai“
 Homage to You, a great homeric Duke, Tare:
 Thou who destroys Mara's forces
 And slays all opponents
 With merrily a crown of your lotus face.
 You trample them underfoot with a terrifying blaze.
 With your right leg folded and left leg outstretched
 Completely destroy the distant magic implements (of enemies):
 Homage to You, who, with the syllables „rai“ and „phai“
 Homage to You, O great blazier-Duke, Tare:
 With your right leg folded and left leg outstretched
 All the protectors of the earth (and its foundations).
 Thou, by crowning and sounding „hum“ with a tremor.
 Can completely protect all beings from misery.
 From the Buddha Amitabha who is in your chignon of hair
 And who art bedecked with fiery baubles.
 Homage to you who wear the horned moon as a head ornament,
 You are constantly bathed in light.
 Thou, seated in the midst of a wreath of flames,
 Joyously, with right leg outstretched and left leg folded
 Homage to You who burn like fire at the end of an account;
 You totally destroy the enemy forces.
 Homage to You, who strike the earth with your hand
 And trample it with your feet.
 With a flash from your eyes, a crown from your brow
 And the sound of „hum“, the seven-fold world is mashed.

This praise and the accompanying root mantra are the homages to Tara's twenty-one forms.

Homage to You, with the three truths displayed,
O Thou with the strength which comes from calm.
Though most perfect One, destroys at will
Malignant spirits, Zombies and Demons.

Homage to You, with eyes huge and filled with the clear light
Of the sun and the moon;
By saying "hara" twice and "tuttare" once
You clear up all malevolent epidemics.

Homage to You, monarch over all the assembled gods,
Who art upheld by gods and spirits.
With your brilliant and joyous armour
You resolve all troubles and nightmares.

Homage to You who hold the moon
Just like a centaur of gods.
By saying "Tara" twice and "phat" once
You completely purify all poisons.

Homage to You, who stamps her feet with the sound "ture",
Thou whose essence is in the seed-syllable "hum",
You can pierce Mount Meru with the mandarava tree
And cause the three-fold world to quake.

Homage to You, who, circled by unparalleled joy
Smash the bodies of the enemy;
Thou O Tara who arise from the sound "hum"
Art also in the mantra decorated with ten syllables.

Homage to You happy, virtuous and tranquil—
Whose activity is Nirvana's sphere of calm.
Thou who art at one with the syllables "svaha" and "om"
Destroy all great sins.

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The Origin of the Tara Tantra by Taranatha, one of the most accomplished scholars of the unorthodox Jo-nan sect, strings together from various fragmentary sources a mine of legends and episodes on the origin and diffusion of Tara's tantra.

Translated by David Templeman, this work is supplemented with voluminous notes, an excellent appendix and a comprehensive bibliography for the serious readers. Similar in style to the author's *bkah. babs. bdun. ldan* (1600), this work heralded Taranatha's major historic work *History of Buddhism in India* written four years later in 1608.

The Origin of the Tara Tantra, though dependent on legends and largely anecdotal, has nevertheless about it a strong feeling of historic time and provides an important and accurate account of the lineages of the Siddhas who worshipped Tara and passed on her Upadesas, revelations and Tantra besides giving a background to the masters of the Tibetan Siddhas who grew from India's rich tantric soil.